SIXE SERMONS, PREACHED BY Mr. HENRY SMITH: with Prayers, both for *the Morning and Euening, thereunto adioyned:*

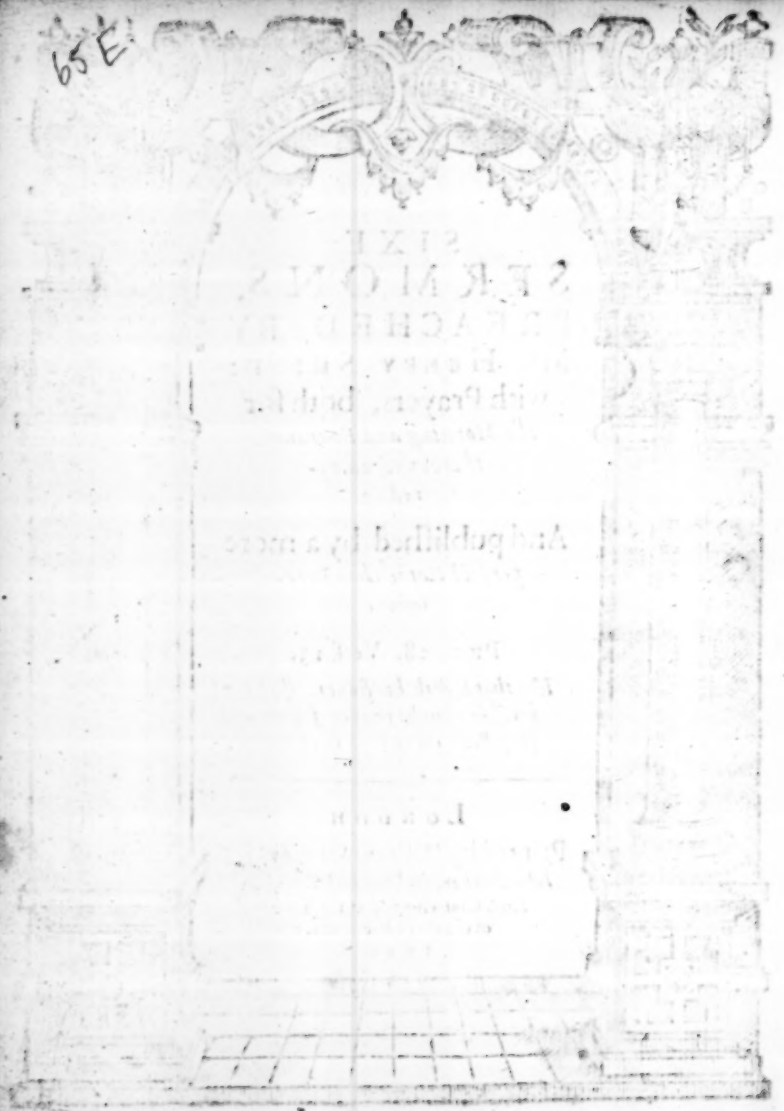
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PRO. 28. Verſ. 13.

Hee that hideth his ſinnes, ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall haue mercie.

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1625.

65 E



To the right Noble LORD, the Lord EDWARD, Earle of *Bedford*, Grace and Peace from the LORD.

AS the little Bee gathereth not Honie for her ſelfe alone, but for others; ſo, right Honourable, I now bold to preſent your good Lordſhip with my Choice, my Care, and the Iſſue. The first, your Honourable ſelfe; and in this, as you are the hope of the reuiuing of your vndoubted Noble Grandfather and Father: ſo my hearty well-wiſhing (together with the Prayers of all the Godly) is, that what the Almightie graced them with, in you may bee redoubled. The ſecond is, the Fountaine whence the firſt had his ſtreame, and being in me (as a member of the Church) what I wiſh to the ſame aſſured Aſſembly of Gods People, I leaue to the alone determiner of all Controuerſies whatſoeuer. The laſt, I commend to the only direction of the Lord. Now as the faithfull Diſpoſer of Gods Truth, was a man linked vnto me in aſſured friendſhip whileſt he liued: ſo I hauing with care long ſithence collected theſe his Sermons together, doe now with ſingleneſſe of heart preſent the ſame to your Lordſhip, and herewith am preſt to performe all ſuch duties to your Honour, as God ſhall enable me vnto, both in Prayer for your health, and increaſe of Zeale to the maintenance of his poore Flocke, which I hope is the onely ayme and end of all your Honorable purpoſes. Thus with all other graces, I moſt heartily deſire that Father of Light to enrich you in this life, and after this to bleſſe you with Immortalitie in that place of reſt for euer. The Choice. The Care. The Iſſue.

Your Lordſhips to command,
W. S.

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THE SINNERS CONVERSION.

THE TEXT.

Luke 29. Verses 1.2,3,4,5.

1. *Now when Iesus entred and passed through Iericho,*

2. *Behold, there was a man named* Zacheus, *which was the chiefe Receiuer of the Tribute, and was rich:*

3. *And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.*

4. *Wherefore he ranne before, and climbed vp into a wild Fig-tree that he might see him, for he should come that way.*

5. *And when Iesus came to the place, hee looked vp, and saw him, and said vnto him,* Zacheus, *come downe at once: for to day I must abide at thine House.*

IN the end of the Chapter before going, wee may see how *Christ* healed a man, blinde in his bodily sight, namely, *Bartimeus*, whereby he sheweth himselfe to be the Physician of the bodie: Here wee shall see how he cured one blind in minde, namely, *Zacheus*, whereby he sheweth himselfe to be the Physician of the Soule, and therefore the Sauiour of the whole Man. Ephes.5.13.

In ſpeaking of *Zacheus* and his Conuerſion, wee will obſerue foure Circumſtances: Firſt, the place where hee was called, which was Iericho: Secondly, the perſon that was called, *Zacheus* the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good Confeſſion.

The firſt Circumſtance.

FIrſt, therefore for the place where he was conuerted, it appeareth to be Iericho, a City not farre diſtant from Ieruſalem. It was ſometimes a notable Citie, till it was ſubuerted and ruinated by the Lords Champion *Ioſua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remayneth at this day with the reſt of that Holy Land, vnder the Turkiſh Empire. Vnto this Iericho, the Lord of Heauen and Earth vouchſafeth to come in the likeneſſe of a Seruant. And as *Ioſua* compaſſed Iericho ſeuen times, minding to deſtroy it, ſo Chriſt the true *Ioſua*, reſorted oftentimes to Iericho, minding to ſaue it. But as in the deſtruction of Iericho, *Ioſua* ſpared none but *Rahab* the Harlot: ſo Ieſus in his iourney to Iericho, conuerted none but *Zacheus* the Publican. When *Ioſua* had conquered and razed Iericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoyle Chriſt hath his ſpirituall Harueſt, and in this curſed City hee hath a holy Temple, a bleſſed building. Samaria that wicked City, affoordeth many that beleeue in Chriſt, *Iohn* 4.39. And out of Galile, from whence they thought no good thing might come, *Iohn* 1. Verſe 46. Chriſt called diuers of his Apoſtles: and euen in Iericho this curſed City, Chriſt hath a rich man that is to bee ſaued. In euery place Chriſt hath his choſen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call vpon him, *Rom.* 10.12.

Ioſ.6.
1.Reg.16.34.

Iohn 7.52.

The

The ſecond Circumſtance.

NOw followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zacheus*, and his Conuerſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be conuerted: *Zacheus* was a Gentile, a Publicaa, and a rich man, and therefore behold a Miracle; as if in the Conuerſion of *Zacheus*, theſe three ſhould bee conuerted at once.

Zacheus was a Gentile: a maruell to ſee a Gentile become a Iew, that is, to beleeue in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his Office: and he was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and Superſtition. Chriſt going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles: he conuerteth a Publican, to ſhew that notorious Sinners may hope to bee ſaued, if they repent and amend, as *Zacheus* did. Hee conuerteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heauen. *Rom.*1.28. *Mat.*19.23.

He was called *Zacheus* before his Conuerſion, but hee was neuer truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtill, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habits of vertue, like *Æſops* Aſſe maſking in the Lions skinne, till his long eares detect his folly, or like the Crowe that is decket in other Plumes, till euery Bird doe plucke his feather.

Zacheus by his Profeſſion was a Publican, and therefore much deteſted of the Iewes: for the Publicans were Romane Officers, appointed to gather and receiue publike Cuſtome or Tribute of the Iewes, who were at that time in ſubiection to the Romanes. And amongſt theſe Officers, *Zacheus* was the Chiefe, and (as it ſeemeth) Ouerſeer of the reſt that were in Iericho, & therefore in chiefe hatred among the Iewes as one that chiefly fauoured the Romanes tyranny, and ſerued to abridge their Countrey liberty, which ought not to be ſubiect to any Nation.

Beſides, hee contemned the Ceremonies of the Iewes, and regarded not their Religion, nor lined after their Law, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap.* 18.

Thus was he hated for his Profeſſion, becauſe hee was a Publican; and for his Religion, becauſe hee was a Heathen. Yet was hee beloued for his wealth, for rich men haue many friends, *Prouerb.* 14. 20. And though they doe neuer ſo wickedly, yet haue they ſome to take their parts. If they ſpeake neuer ſo proudly, yet are there ſome to prayſe their ſaying, *Eccleſ.* 13. 23, 24.

Zacheus was a Publican, and therefore rich: for Publicans muſt needs bee rich, and Vſurers will bee wealthy. But rich Publicans make poore Princes, and wealthy Vſurers make many Beggers. In euery Prouince there were many Publicans, and therefore much poore people in euery place: for where there be many Caterpillers, the fruit is ſoone conſumed; and where there be many Extortioners, Beggers muſt needs abound.

Deut. 15. By the Law of God, there might bee no Beggers in Iſrael: but when ſo many Publicans were ſuffered to receiue Tribute of the Iewes, contrary to Gods Law, no maruell though ſo many ſate and begged, contrary to Gods Law, *Luke* 18. *Iohn* 9. *Acts* 3. By the Law of God,

God, there ought to bee no Beggars among Christians, *Pſal.*32.25. But when ſo many Vſurers are tolerated in a Chriſtian Cõmon-wealth, contrary to the Law of Chriſt, *Luk.*6.35. no maruell, though we haue ſo many Beggars, contrary to the mind of Chriſt. *The poore* (ſaith Chriſt) *you ſhall haue alwayes with you, and when you will, you may doe them good:* and we ſhall be ſure to haue the poore amongſt vs alwayes, but wee muſt make ſuch good prouiſion for them, that they be not fayne to begge their bread. *Leuit.*25.36,38. *Mark.*14.7. *Pſal.*3.7.

Thus was *Zacheus* rich to himſelfe, for hee was a Publican, but he was rich toward God alſo, for hee had a deſire to ſee Chriſt. Almighty God *who was rich in mercy, Epheſ.*2. hath ſo inſpired his heart with the deſire of heauenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, now his greateſt care is to ſeeke for heauenly treaſure. He now forgetteth what his Profeſſion is, and begins to bee of a new Profeſſion: and hee whoſe heart was wholly ſet vpon earthly profit, is now like old *Simeon*, moſt deſirous to ſee his Sauiour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him when hee ſaw him, *Luke*23.8.11. but *Zacheus* the Publican deſired to ſee Chriſt, and reioyced when he ſaw him, like *Abraham* that deſired to ſee the day of Chriſt, *Iohn* 8.56. And therefore of the ſeruant of Satan, *Zacheus* is now become the Childe of *Abraham*, which reioyced to ſee the Day of Chriſt. Happy were his eyes that ſaw ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things, that *Zacheus* both ſaw and heard, and could not ſee nor heare the ſame. If *Iacob* thought himſelfe happy, if that hee might ſee his ſonne *Ioſeph* before his death, then ſurely thrice happy *Zacheus*, whoſe hap it was, not onely to ſee (as *Iacob* did) but to reioyce (as *Mary* did) in Chriſt his Sauiour. *Luke* 10. *Geneſ.*45.

As *Zacheus* was deſirous to ſee Chriſt in Earth, ſo I would

would haue the rich Men of our time, desirous to see Christ in Heauen. For although with the eyes of our body we cannot see Christ as *Zacheus* did, yet with the eyes of our Faith wee may behold him as *Stephen* did, *Act.* 7. But if our Faith be so weake-sighted, that we cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our Faith may be increased: for faith comes by hearing the Word of God. And as the Queene of the South desired to heare the wisedome of *Salomon*, so let vs be desirous to heare the wisedome of Christ our Sauiour.

Ioh. 20. 31. *Rom.* 10.

1. *Reg.* 10.

King *Salomon* left some bookes in writing, wherein is seene some part of his wisedome; and Christ our King hath left vnto vs his most sacred Word, as it were a taste of his wisedome, sufficient matter for our saluation: this is that heauenly food, *Matt.* 4. 4. whereby our soules are fed vnto eternall life; let vs therefore labour for that heauenly foode: and as the Israelites were carefull to gather *Manna* to sustayne their bodies, so let vs be as carefull to heare the Word to feed our soules. The people in the time of Christ, *Ioh.* 6. 24. tooke great paines to follow Christ both by Land and Sea: and many now adayes (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time.

Exod. 19.

Ioh. 6. 26.

Zacheus is desirous to see Christ: a godly care; but yet he could not obtaine this purpose: a thing common; for euery one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zacheus* hath a double impediment to hinder his honest enterprise: The presse of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to bee an enemie to those that would come to Christ. This hindred the blind man from receiuing his sight, *Luke* 18. for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This

Two impediments.

hindred

hindred them that brought the Man ſicke of the palſie, *Mar.*2. for they could not come at Chriſt for the preaſe, till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the palſie lay.

This hindered the healing of the Deafe and Dombe, *Mar.*7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the rayſing of the Rulers daughter, *Mat.*9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Maide to life. Finally, this hindered *Zacheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approaching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the Truth, *Exod.*23.

The ſecond impediment that hindereth *Zacheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo low of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt brother, becauſe hee findeth in him a better heart to ſerue the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo lowe, that he could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more readie to follow their ſport and paſtime, then to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſte to ſee commo-

1.Sam.16.7.

1.Sam.16.12.

ditie,

ditie, but will ſcarce come out of doores to heare a Sermon?

Iohn 3. 2. They come to Chriſt, as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but

2. King. 5. they runne after profit, to get riches, as *Gehezi* ranne after *Naaman* the Syrian to get a bribe.

Thus hath *Zacheus* two lets that hee could not ſee Chriſt, the one in the people, the other in himſelfe: & we haue many lets to withdraw vs from Chriſt: ſome are externall, & without vs, as the inticements of the world; & ſome are internall and within vs, as the luſts of our owne

Eſay 59. 2. fleſh. The preaſe of the people hindreth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſinnes doe preſſe vs downe, that wee cannot ſee Chriſt in glorie. *Zacheus* was a man of little ſtature, and that hindred him from ſeeing Chriſt in earth; and we are men of litle faith, and that is the cauſe we cannot behold Chriſt in heauen.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of Chriſt for the multitude, hee had the wit to runne before, and to climbe vp into a Tree, to obtayne his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceit, and the ſhorteſt bodies, haue the ſharpeſt wits, God ſo prouiding, that the defects of their bodies might bee ſupplyed with the gifts of their minde. Now *Zacheus* that before was loth to moue his foot from the Cuſtome-houſe, for loſing his profit, begins to runne af-

1. King. 19. ter Chriſt for feare of a greater loſſe, like *Elias* that left his ploughing, and ranne after *Elias* to follow his new vocation. But *Zacheus* doth not onely runne, but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing, that *Zacheus* a rich man, and a chiefe Cuſtomer, ſhould behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude; but the deſire hee had to ſee Chriſt, made him

forget

forget himselfe, and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ himselfe were content to leaue the glory which he had with his Father, to come downe to vs, shall not wee be content to leaue the reputation which wee haue with men, to goe vp to Him? Rom. 12.2.

But alas, where is there any almost that preferreth not the fruition of this earthly Prison, before the possession of that Heauenly Mansion? and had rather hazard the hope which they haue of eternall glory, then leese the present enioying of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like *Iudas*) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicity. Thus every man makes his Heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heere *Zacheus* is of another mind: for being a publike Officer, he climbes into a tree, which stood not with his gravity: and being a rich man, he runs to see Christ, which was not for his worldly profit: yea hee takes great paines to see Christ, not respecting his ease or pleasure. Iohn 12.6.

Thus must wee bee affected, if wee desire to come to Christ, that neither honours, nor preferment, nor profit, nor pleasure, nor kindred, nor friends, be able to hold vs backe: We must be readie not onely to runne, but also to climbe (if need require) as *Zacheus* did; that is, to take some paine and trauell to haue a sight of Christ.

The Queene of the South vndertooke a great and tedious iournie to heare the wisedome of *Salomon*, but wee are loth to take any paine to heare One that is greater then *Salomon*. Mat. 12.42. Luke 14.29. 1. King. 10.

The

The people in *Dauids* time brought ſo much treaſure, and ſo many gifts to the building of Gods Temple, that
1.Chron.29.9. the Prieſts were fayne to bid them ceaſe: but a great part of the people in our time, are ſo ſparing of their paines and coſt, that they thinke that time very miſſe-ſpent, which is imployed in the ſeruice of God; and that money ill beſtowed, which is giuen to the maintenance of his Miniſters.

When *Zacheus* could not ſee Chriſt for the multitude, he climbes into a tree, that groweth in the way where he was to paſſe, that from a tree hee might behold Him, which was to ſuffer on a tree for mans ſaluation: So when wee cannot draw neere to Chriſt, by reaſon of our ſinnes that preſſe vs downe, we will climbe vp by a liuely faith, which is the Tree of Life, that groweth in the way to Eternall Life, that ſo, with the eyes of our faith, wee may behold him that dyed for our ſinnes vpon a tree.

Matth.21.1. It was a wilde Figge-tree that *Zacheus* climbed, but not like that vnfruitfull one which our Sauiour curſed: for this bare moſt precious fruit, euen ſuch as Chriſt himſelfe vouchſafed to plucke. A happy tree that bare ſuch precious fruit as *Zacheus* was; but thrice happy *Zacheus*, that ſo happily climbed on that happy tree.

This tree grew in the way that Chriſt was to paſſe; for elſe *Zacheus* might haue climbed to no purpoſe: So if we deſire to find Chriſt, we may ſeeke him in the way where he hath promiſed to ſhew himſelfe vnto vs, that is, in his holy Temple; where his Word is duely preached, and his
Matth.18.20. Sacraments reuerently adminiſtred: for where two or three be gathered together, he hath promiſed to bee preſent amongſt them.

The

The third circumſtance.

When Chriſt came to the place, hee looked vp and ſaw Zachæus.

As *Zachæus* ranne before Chriſt, ſo Chriſt followed after to ſee *Zachæus*. Satan for his part *went about like a roaring Lion, ſeeking to deuoure him*; but Chriſt for his part goeth about like a good Sheepheard, minding to ſaue him. And although Satan a ſtrong armed man had taken ſome poſſeſſion in the heart of *Zachæus*, yet Chriſt a ſtronger then hee, commeth vnarmed, and taketh from him his Harneſſe wherein hee truſted, and reſcueth his ſpoile. 1. *Pet.* 5. 8. *Ioan* 10. *Luke* 11. 21.

Chriſt commeth to the place where *Zachæus* was, becauſe otherwiſe it had beene vnpoſſible for *Zachæus* to come to his preſence: for vnleſſe the Lord vouchſafe to come vnto vs, we cannot attaine to the preſence of God. As no man might haue any acceſſe to King *Aſſuerus*, except he ſtretched out his golden Scepter: ſo no man may come to Chriſt, vnleſſe he be called by the golden Scepter of his ſacred Word. *Hest.* 4.

Chriſt looked vp and ſaw Zachæus, before *Zachæus* could looke downe to behold him. Thus doth the Lord preuent vs with his Mercy, whom he might caſt off in his Iuſtice: and if he perceiue in vs a willing mind to come vnto him, he is content to come firſt vnto vs; and like that good Father, *Luke* 15. to behold vs while wee are yet a great way off, and to haue compaſſion on vs.

When *Iobs* three friends, that came to viſit him in his great calamitie, lift vp their eyes a farre off, they knew not *Iob*, becauſe he was ſo ſore afflicted. But Chriſt, who is the mirrour of true friendſhip, cannot ſo ſoone forget his friends, howſoeuer they bee diſguiſed, Hee knoweth his owne ſheepe whereſoeuer he ſeeth them, *Iob.* 10. whether *Iob* 2. 12.

ther they bee vnder the Figge-tree, as *Nathaniel* was, or vpon the Figge-tree, as *Zacheus* was, hee hath reſpect vnto them. And if they haue a deſire to ſeeke, they ſhall bee ſure to find, *Matth.7.* And if they labour and are heauy laden, hee will refreſh them, *Matth.* 11. Chriſt is now come to the place where *Zacheus* is to bee called; and as *Abraham*, *Gen.22.* lift vp his eyes and ſaw in the Buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting vp his eyes, ſaw in the tree *Zacheus* the Sinner that was to bee conuerted. And now begins the conuerſion of *Zacheus*, for now Chriſt begins to ſpeake vnto him.

Zacheus deſired onely to ſee Chriſt, but now Chriſt calleth him by name, and offreth his owne ſelfe vnto him. This was more then *Zacheus* expected, and yet no more then Chriſt vouchſafeth; namely, to giue more then is deſired. The ſick of the palſie that asked health, obtayned alſo forgiueneſſe of ſinnes. *Salomon* deſired wiſdome, and the Lord gaue him wiſdome, and abundance of wealth beſide. *Iacob* asked but meate and clothing, and God made him a great rich man. And *Zacheus* deſired only to haue a ſight of Chriſt, and was ſo happy as to entertayne him into his houſe.

Iohn 1.
Luke 5.
1.*Kin.*3.12,13.
*Gen.*28.20.

Thus the Lord that is rich in mercy to all that call vpon him, vſeth oftentimes to giue more then we aske: and he that is alwayes found of them that ſeeke him with their whole heart, is found alſo ſomtime of Gentiles that knew not God, *Eſa.*65.1. Let vs therefore that were ſomtimes ſinners of the Gentiles, ſeeke the Lord, as *Zacheus* did, while he may be found, & cal vpon him while he is nigh. He will be found of them that ſeeke him heartily, and is nigh to all them that call vpon him faithfully, *Pſ.*145.18.

*Rom.*10.12.
*Ephes.*2.4.
*Ier.*29.

*Rom.*10.20.
Eſay 55.

Zacheus, *come downe at once.* Now Chriſt beginnes to call *Zacheus* from the tree to bee conuerted, as God called *Adam* from among the trees of the Garden to be curſed, *Gen.* 3. Before, *Zacheus* was too low, and therefore

was

was faine to climbe, but now hee is too high, and therefore hee muſt come downe. And wee (for the moſt part) are either too high, or too low; too hot, or too colde: too quicke, or too ſlothfull in the Lords buſineſſe. Sometime wee flocke together to heare a Sermon, like the people, *Luke* 5. that preſſed vpon Chriſt to heare the Word: and anon we run to ſee ſome pleaſant paſtime, like the Athenians, whoſe eares alwayes itched to heare ſome newes. *Act.17.*

Who make more ſhewe of Conſcience and Religion, then they that ſhew themſelues moſt irreligious and vnconſcionable? Who ſeemed more confident and valorous in Chriſt his cauſe then *Peter*? and not long after, who more trayterous and faint-hearted? *Mat.26.*

Many can ſay with *Peter*, that they will not ſticke to die before they will denie Chriſt, but when it comes to the tryall, they are ready to abiure Chriſt and his Religion, before they will hazard either life or liuing.

He that will come to Chriſt, muſt come at once, without delay, for delaies (ſpecially in the matter of our Saluation) are moſt dangerous, and Repentance may not be deferred. *Wee muſt make no tarrying to turne vnto the Lord, nor put off from day to day, leſt the wrath of the Lord breake forth ſuddenly, and we be deſtroyed in our ſecuritie, and periſh in the time of vengeance.* When the Lord is minded to doe vs good, hee will haue vs come quickly, like *Ioſeph*, *Geneſis* 45. 9 that in the time of famine would haue his Father *Iacob* to come downe quickly vnto him, to ſoiourne in Egypt, where there was ſome plentie of foode. *Eccle.5.7.*

As the Children of this world are very nimble to work wickedneſſe, ſo the children of light ſhould be as nimble to follow goodneſſe. *Iudas* was nimble to betray Chriſt, *Iohn.* 13. 27. and the bad debtors, *Luke.* 16. could ſit downe quickly to miſ-reckon their Creditor: ſo let vs come quickly to heare of Chriſt, that Chriſt may accept

of vs quickly; let vs bee nimble to make our account before, that we doe not (like the foolish builder) come short of our reckoning.

Luke.14.28.

But why must *Zacheus* come downe so hastily? Euen to entertaine Christ into his house: *for to day* (saith Christ) *I must abide with thee.* This was ioyfull newes to little *Zacheus.* Not long before, he wanted meanes to see Christ, but now he hath opportunity to entertain him into his house.

There was more humanity in Christ then in *Zacheus*: for if Christ had not bidden himselfe to dinner, he had not beene bidden for *Zacheus*: So if Christ doe not offer himselfe vnto vs in his afflicted members, he may goe long enough before wee will offer him any entertainement. As often as the poore craueth any reliefe at our hands, let vs imagine that Christ asketh something of vs: but as *Zacheus* must entertaine him presently, without delay, so let vs be ready to helpe them presently, because they stand in need of present helpe. And as hee must receiue Christ into his house, so wee must make account to receiue his needy members into our houses. And as the vniust Steward procureth himselfe friends with his Masters goods: so let vs make the poore to bee our friends, by our benificence and bountie towards them, that so receiuing them (when they haue neede) into our earthly houses, they may receiue vs, when we stand in greatest need, into euerlasting Habitations.

Mat.25.40.

Luke.16.

They that were inuited to the Marriage, *Mat.* 22. refused to come; but Christ is content to come to *Zacheus* house before hee was inuited. Wherein also hee sheweth his great humilitie, in comming before hee was requested, as they bewrayed their great arrogancie, in refusing to come being solemnely bidden. It was a part of great humilitie, that hee that was most free from sinne, would vouchsafe to come into a Sinners house: but it was a signe of greater humility, that he would bewray his

great

great neceſſity, and ſeeke for ſuccour at a Sinners hand.

Alas, poore humble Sauiour, who though thou bee Lord of Heauen and Earth, as thou art the Sonne of God yet as thou art the Sonne of man, haſt not whereon to lay thy head, *Mat.8.*

How iuſtly did thy Prophet *Ieremie* wonder at thy humble pouerty, ſaying, *O thou hope of Iſrael, the Sauiour thereof in the time of trouble, why art thou as a ſtranger in the Land, or as one that paſſeth by to tarry for a night?* The Sonne of God vouchſafeth to come, and that vnrequeſted to a ſinfull mans houſe; a ſpeciall fauor: but he diſdayneth not to make his neceſſitie knowne vnto him: O ſtrange humility! Here therefore appeares the ſingular humanity and great humility of Chriſt to ſinnefull men: he offereth himſelfe to be their Gueſt, if he find them willing to entertaine him for their Gueſt. And *Zacheus*, no doubt, was willing to entertaine him: for although Chriſt heard not the voyce, yet he heard the affection of *Zacheus* inuiting him to dinner. *Ier.14.*

As therfore *Zacheus* was willing to receiue Chriſt into his houſe, ſo let vs be ready to receiue him into our hearts For as Chriſt ſaid to *Zacheus*, *This day I muſt abide at thy houſe*: ſo hee ſaith to euery one of vs: *This day I muſt abide in your hearts.* Wherefore, as the Prophet *Dauid* ſaith, *Open your gates, that the King of glory may come in*: ſo I ſay vnto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached vnto you; and who knowes whether hee ſhall liue to heare it the next Sabbath? *To day therefore, if you will heare his voyce harden not your hearts*, as did the Iſraelites, leſt if you harden your hearts, his voyce be heard no more amongſt you. *Pſal.23.* *Pſal.95.*

This day you may gather this heauenly Manna, as the Iſraelites might gather their Manna ſixe dayes together: but to morrow (perhaps) and ſixe dayes after, you may *Exod.16.*

not gather [illegible] on the seuenth day Manna might not be found.

1.Reg.19. The Lord grant that you may gather sufficient foode for the sustentation of your soules, that as *Elias* the Prophet iourneyed in the strength of the meate that the Angell brought him, euen vnto Horeb the Mount of God: so you in the strength of this spirituall meate which here I bring you, may bee able to passe through the dangerous wayes of this troublesome World, vnto Gods holy Mountaine, the Hauen of all happinesse: whither he bring vs, that hath dearely bought vs with his precious bloud, euen Christ Iesus the righteous: to whom with the Father, and the holy Ghost, three persons and one God, be giuen all glory and maiesty, world without end.

Amen.

FINIS.

THE SINNERS CONFESSION.

THE TEXT:
Luke 19. Verses 6. 7. 8. 9.

6. *Then he came downe hastily, and received him ioyfully.*

7. *And when all they saw it, they murmured, saying, that he was gone to lodge with a sinfull man.*

8. *And Zacheus stood forth, and said unto the Lord: Behold, Lord, the halfe of my goods I give to the poore, and if I have taken from any by forged cauillation, I restore him foure folde.*

9. *Then Iesus said unto him, This day Saluation is come unto this House, forasmuch as hee is also become the Sonne of* ABRAHAM.



You heard the last Sabbath, how *Zacheus* the Publican was called to be a Christian: now you shall heare the fruit of his Conuersion. (No sooner had Christ called him from the tree, but that hee came downe hastily, and receiued him ioyfully.

This was the fruit which it had in the heart of *Zacheus*, namely, obedience to the voyce of Christ: a fruit

more precious and acceptable vnto God, than the most pleasant fruits which Eden yeelded, and a sacrifice more sweet and acceptable vnto him, than all the Sacrifices which the Law required. This is the Sacrifice wherwith the Lord is pleased, euen when his voice is obeyed, 1. *Sa.* 15.22. The voyce of the Lord is a glorious voyce, and mighty in operation, diuiding the flames of fire, and shaking the Cedar trees. So the voyce of Christ is a glorious voyce, his voyce is mightie in operation, diuiding the Soule and the Spirit, and shaking *Zacheus* from the wild Fig-tree whereinto he had climbed.

Psal. 29.

Heb. 4.12.

Mat. 8.

The same God, to whose command the Windes, the Sea, the Deuils, and Death it selfe obey, heere commandeth *Zacheus* to come downe at once, and hee commeth downe hastily to receiue him into his house, and hee receiueth him ioyfully. As *Zacheus* could not come at Christ till hee was called, so no man can come to Christ except the Father draw him. And as *Zacheus* could not choose but come when hee was called by the voyce of Christ, so when any man is called effectually by the preaching of the Gospell, hee cannot choose but come to Christ: for where there is an effectuall calling, there is grace giuen also to obey the same, *Rom.* 8.30. The Lord is sometime so call vs often, because wee know not the voyce of him that calleth vs, as he called *Samuel* three times before hee answered; because at that time *Samuel* knew not the Lord, 1. *Sam.* 3.7. But as soone as he vnderstood that it was the Lord that spake vnto him, he replyed presently *Speake on, Lord, for thy Seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word all the parts and powers of his bodie doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart beleeueth, the head deuiseth, the hand performeth the foote runneth, the eye directeth, and all concurre, *To doe thy will, O God, Psal.* 40.7.

Ioh. 6.44.

Such

O Such and so effectuall is the voyce of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloudy persecutor, to become *Paul*, a painefull Preacher: it causeth *Peter*, of a silly Fisherman, to become a catcher of men: and *Zachæus* here, of a vile Publican, to become a zealous Christian. And such also is the nature of the Word preached, whersoeuer it pleaseth the Lord to giue successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordayned to eternall life, *Acts* 13. This is the power of the Word of God, euen to cause a consenting to the truth thereof; and this is the property of the children of God, to yeelde all obedience to the Word of God. As soone as Christ called *Zachæus*, he comes downe presently, like the light in the Creation, that was made as soone as God said, *Let there bee light*. Here therfore of *Zachæus* that obeyed the voice of Christ let vs learne obedience to the voice of Christ, for as Christ bidden *Zachæus* to come downe, because hee was too high: so hee saith to euery one of vs, *Come downe*, because we are too high-minded. But with vs the voice of Christ is not so effectual as it was with *Zachæus*: for he was content to come downe at the first bidding, but we must bee often bidden to beware of Pride and Ambition, and yet we will still be climbing. There are few so high that are content with their calling: but as *Haman* was alwayes aspiring till hee came to the Gallowes, so many amongst vs are alwayes climbing till we catch a fall.

Acts 9. *Matth.* 4. 1. *Cor.* 3. 7. *Rom.* 1. *Hos.* 7.

Againe, as Christ saith to *Zachæus*, *To day I must abide at thy house*: So Christ saith to vs, To day my poore afflicted members should receiue some succour at your hands. But as the Priest and the Leuite, *Luke* 10. passed by the wounded man, leauing him halfe dead, so wee (for the most part) passe by our needy Brethren, leauing them vnrelieued. Thus are wee euery way disobedient to the

moyne of Christ. He teacheth vs to be humble as he himselfe is, *Mat.* 11. 29. and we are proud and insolent as Satan is. He willeth vs to be mercifull, as our heauenly Father is, *Luke* 6. 36. and we are cruell and vnmercifull, as the rich Glutton was, *Luke* 16. This is the cause why the Earth doth not render her fruit, *Esay.* 24. 5. This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, *Deut.* 28. 15. *Leuit.* 26. 24. 25. and in a word, this is the cause of all the miseries and calamities that we endure, euen because we are obstinate and rebellious against the Lord, we are vnmercifull and disobedient to the voyce of Christ, that calleth vs so louingly to come vnto him, *Mat.* 11. 28.

Zacheus was called but once, and hee commeth quickly: but we are called oftentimes, and almost euery day, and that by the voyce of Christ himselfe: *For behold he stirreth you* (saith Christ) *Luke* 19. 16. *knocketh at our* hearts, and yet we cannot find the way to Christ. The Word of God which is the Lanterne vnto our feete, and the light vnto our paths, *Psalme* 119. hath beene plainely and plentifully preached amongst vs these many yeares, and yet many amongst vs haue not yet learned to come to Christ. *Zacheus* comes quickely when Christ calleth him: let vs therefore learne of *Zacheus* to doth quickly when Christ calleth vs. We must be quicke in the Lords businesse, for God cannot abide Laytesters standing all the day idle, *Mat.* 20. and the Lord loueth a cheerefull giuer. 2 *Cor.* 9. 7. so he liketh a cheerefull follower.

It followeth therefore that *Zacheus* receiued him cheerefully. Still *Zacheus* is a Receiuer: before he was a Receiuer of Custome, now he is a Receiuer of Christ. *Zacheus* receiued Christ two wayes: First into his heart, when he desired to see him: and then into his house, when he gaue him Hospitalitie. Many receiued Christ to house, but not into their hearts, and therefore receiued

him grudgingly: but *Zacheus* receiued Christ first into his heart, and then into his house; and therefore receiued him ioyfully. Of *Zacheus* his ioyfulnesse, we must learne to bee ioyfull, when wee doe any thing for the cause of Christ: wee must bee glad to harbour Christ in his members, as *Zacheus* was glad to harbour Christ himselfe. As before in comming downe from the tree, *Zacheus* shewed his obedience: so here in receiuing Christ into his house, hee sheweth the loue that hee bare vnto him. If *Zacheus* had not loued Christ, hee might haue lent him to some common Inne. But *Zacheus* is content to receiue Christ in his owne house; yea hee reioyceth to haue gotten so good a Guest; like *Abraham*, that vsed to sit at the doore of his Tent, and reioyced to entertaine Strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet herein he shewes himselfe the child of *Abraham*, because he doth the workes of *Abraham*. *Iohn* 8. *Verse* 39. So did *Abraham*, and so must we doe, if we will shew our selues to be the Children of *Abraham*. *Gen.* 18.

When *Abraham* thought onely to haue entertained men, hee receiueth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertaine the Sonne of man, hee receiueth the Sonne of God himselfe. Let vs therefore (as the Apostle willeth vs) *Heb.* 13. 2. be mindfull to entertaine Strangers; for as much as thereby some haue receiued Angels into their Houses vnawares. And why should wee not hope to entertaine the like, or better Guests, if wee bee giuen to Hospitalitie, as those godly Fathers were? For as the Angels came to them in the likenesse of men; so Christ himselfe comes to vs in the likenesse of a poore man, of a lame man, and of a blind man; and when hee commeth, hee commeth hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feede, or cloathe, or harbour, or visite him, when hee commeth thus afflicted. *Abraham*, *Gen.* 18. 3. *Gen.* 19. 3. *Let.*

When.

When *Abraham* entertained the Angell, hee was not onely busie himselfe, but his wife, and all his housholde were carefull to make prouision for them; so when *Zacheus* receiued Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertaine Christ, then their Master was: and therefore not onely to *Zacheus*, but euen to his whole house Saluation is promised, because the whole Family reioyced at Christ his comming. Let rich men learne of *Zacheus* to entertaine Christ in his needy members, and let rich mens Seruants learne of *Zacheus* Family, to shew themselues mercifull like their mercifull Masters, that they may receiue the reward of mercy and hospitality at the last day. *Come, yee blessed, for I was harbourlesse, and yee tooke me in.* Generally as *Zacheus* receiued Christ: so let euery one that is able, be glad to distribute to the necessity of the poore Saints: if we haue much, let vs giue plentifully: if we haue little let vs giue gladly of that little: if we be not able to giue a penny, yet haply wee may affoord a morsell of bread: if not that, yet there is none so needy, that cannot giue a cup of colde water: and euen so small a gift shall not lose his iust reward, *Matth.* 10.41. *Zacheus* receiued Christ into his heart, but many amongst vs are readie to driue Christ out, and to receiue Satan in stead of him: *Zacheus* receiued Christ into his house, but there are many rich men amongst vs, that like *Dives*, *Luke* 16. will not affoord poore *Lazarus* the crummes that fall from their Table: but as the Damsell, *Acts* 12. opened not the doore for ioy when shee heard *Peters* voyce; so by contrary, these men for very griefe shut their gates, when they perceiue a Begger there. Finally, *Zacheus* was ioyfull when he entertained Christ, but many amongst vs are sorrowfull when they should releeue the poore, like churlish *Nabal*. 1. *Sam.* 25. that reuiled *Dauid*, when he should haue releeued him.

Mat. 25.

So

So long as *Iob* prospered, he kept a worthy and a worshipfull house, hee suffered not the stranger to lye in the streetes, but opened his doore to the Trauiler that went by the way, *Iob* 31.32. But now many Gentlemen of the Country are content to suffer the Stranger, the Fatherlesse & the Widdow, not onely to lye, but euen to starue and dye in the streets with hunger and cold, and neuer receiue them to house or harbour, nor affoord them any reliefe or succour. But as the voyce of *Abels* bloud did cry from the earth to God for vengeance against his brothers cruelty: so the voice of the poore and their petitious cries, shall enter into the eares of the Lord, and their guiltlesse bloud (which is powred forth in euery place without all compassion) shall pull downe hasty and sudden vengeance from Heauen, vpon the heads of those vnmercifull Cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed Neighbours. Gen.4.10.

Thus you haue heard how *Zacheus* behaued himselfe in entertaining of Christ: now you shall see the behauiour of the Pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that hee was gone into lodge with a sinfull man.* Before, they hated *Zacheus* for his vices, because hee was couetous: now they enuie him for his vertues, because hee was giuen to Hospitalitie. For the wicked will haue alwaies something to find fault with in the Children of God, like the Sonnes of *Iacob*, *Genes.* 37. that hated their Brother *Ioseph* because of his Dreames: and like *Saul* that vnhappie King, that enuied *Dauid* for his happy Victories, 1. *Samuel* 18.29. Thus the wicked, when they cannot charge the godly with any grieuous crime, they beginne to grudge at their well-doing: and therefore not onely *Zacheus* is hated for receiuing of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with Sinners. For they must still bee accusing

ſing ſome or other, for one thing or other, like their father the Deuill, that both by name, *Reuel.* 12.10. and by nature, *Iob* 16.7. is a continuall accuſer of the Brethren. It had beene the dutie of the Phariſes to haue receiued Chriſt, and made much of him as *Zacheus* did: but they are ſo farre off from entertaining him themſelues, that it grieueth them to ſee *Zacheus* giue him entertainement. And ſurely, ſuch is the peruerſe nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly ſuffer any other to embrace the ſame; like the wicked Iewes, *Act.* 13.50. that would neither beleeue the doctrine which *Paul* preached, nor could abide that the Gentiles ſhould be brought to the faith of Chriſt. The High Prieſts thought themſelues too high, to haue poore humble Chriſt amongſt them: The Scribes & the Phariſes, in their owne conceit were too good, too wiſe, and too holy to receiue him into their companie: and not content to ſequeſter & eſtrange themſelues from Chriſt, they diſdained alſo that he ſhould bee conuerſant with Publicans and Sinners, as though hee were not worthy to be conuerſant amongſt them.

Mat. 9.13. If it were the office of Chriſt to conuert Sinners, why ſhould the Phariſes be offended at him, if hee were ſometimes conuerſant with Sinners to worke their Conuerſion? *Mat.* 9.13. If Chriſt were a Phyſician to curethe ſickneſſe of the Soule, that is, to ſaue the people from their ſinnes, why ſhould the Phariſes murmure at him for keeping of companie with *Zacheus*, that was ſicke in Soule? for as it is expedient for the Phyſician to viſit his Patients for their better recouery, ſo it was conuenient Chriſt ſhould viſit Sinners for their ſpeedy Conuerſion. But as the Phyſician that reſorteth vnto ſicke perſons, is not ſtrait way infected; ſo the Soules Phyſician that conuerſeth with Sinners, is not thereby polluted. And therefore, as Chriſt performed his office, though the Phariſes murmured,

mured: ſo let the Miniſters of God learne by this example, to performe their duties, though the wicked bee offended. It was the office of Chriſt to call ſinners to repentance, yea, he came to call Phariſe Sinners aſwell as publican Sinners, if the Phariſes would haue confeſſed themſelues to bee Sinners, as the Publicans did, but becauſe they ſtood ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſe that truſted in his owne merits. *Luke* 18. *Mat.* 23.

Though *Paul* was a Phariſe, and the ſonne of a Phariſe, yet he ſhameth not to confeſſe himſelfe one of the chiefe Sinners that Chriſt came to ſaue. So if the Phariſes that murmured at *Zacheus* would haue bin ſaued they ſhould haue cõfeſſed themſelues chiefe Sinners as *Paul* did. They ſhould not haue acuſed Chriſt for keeping company with Sinners, but they ſhould haue accuſed themſelues for not keeping company with Chriſt. The iuſt man (ſaith *Salomon*) is the firſt accuſer of himſelfe; but the Phariſes are ſo farre from accuſing themſelues, that they began to accuſe *Zacheus* and *Chriſt* together. Thus the Phariſes of our time, that make Religion a cloake to couer their corrupt dealing, haue this property, to thinke other men to bee hainous Sinners, and themſelues only to be righteous: inſomuch as they will not ſticke to ſpeake like that proud people, that was wont to ſay, *Depart from me, for I am holier then thou*; and like the preſumptuous Phariſe, *I thanke God, I am not as others are, Extortioners, Vſurers, Adulterers Drunkards, or ſuch like, I ſanctifie the Sabbath*, which other men prophane. I frequent Sermons, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tithe, which others with-hold: and faſt oftentimes, which they doe ſeldome, or neuer. Theſe were the ſpeeches of the Phariſes, that liued in the time of Chriſt, whom he ſo often *1. Tim.* 1. 15. *Prou.* 18. *Luke* 18. *Mat.* 15. 7. *Luke* 11. 44.

often calleth hypocrites; and these are the speeches of the hypocrites of our age, that seeme to liue after the straightest Sect of our Religion, *Act.* 26. They wash the outside of the cup & of the platter; that is, they iustifie themselues and seeme maruelous holy in the sight of men, which can discerne by the outward appearance only: but vnto God that seeth & searcheth the secrets of the hearts and reines they appeare like painted Tombs, ful of dead mens bones and all filthinesse: that is, they haue their inward parts ful of rauening, and all kind of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the Kingdome of Heauen*: So I say vnto you that except your righteousnes exceed the righteousnesse of these Pharisaicall hypocrites, yee cannot be saued.

Luke 11.1. *Acts* 26.5. *Mat.* 23. 25, 27.

Mat. 5.20.

These holy Pharises did vse to call the Publicans not Vsurers, nor Extortioners, as they themselues were; but by the generall name of Sinners, as though they themselues were free from sinne. Thus the Papists at this day doe vse to call the most sincere Professors of the Gospell, not *Lutherans, Caluinists, Zwinglians*, or *Protestants*, as they were wont to cal them: but now they terme vs heretikes, a name more odious then any other; wheras in the mean season, they themselues are of all others the greatest Heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs, of Vsury, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them Hypocrites, which is the summe of all: when as in very truth they themselues doe best deserue that name: but it makes no matter what they call vs, neither are wee to bee mooued at their despightfull speeches: for as the bitter taunts of these murmuring Pharises, could not hinder *Zacheus* in his Conuersion: so the slanders of these godlesse men, must not discourage the Seruants of God from their good profession. The

Phari-

Pharises did *Zachæus* great wrong for calling him Sinner, when hee had repented of his sinne: and the Atheists at this day doe greatly wrong the true Professors, in calling them Hypocrites, which haue truely repented of their former sinnes, and endeuour by all good meanes to lead a godly life. Therefore as *Zachæus* preferd his soules health before all their murmuring: so it behoooeth vs to looke to our soules Saluation, notwithstanding all the reproaches and slanders that are deuised against vs. And as the Pharises might call *Zachæus* Sinner, but could not hinder his Conuersion: so the malicious Worldlings may take away our goods, or good names, yea, and our liues also: but cannot depriue vs of our Saluation.

Wherefore, as our Sauiour said to his Apostles, *Feare not them that can kill the body, and then can doe noe more:* so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauour of the World, for the whole World is not able to saue a Soule: but feare to offend him that is able to destroy body and Soule in Hell, and seeke to please him that is able to saue them both in heauen for euer. *Mat.10.*

Now followeth another fruit of *Zachæus* Conuersion: namely his good Confession: for as hee beleeued with his heart vnto Righteousnesse, so hee confessed with the mouth vnto Saluation. When *Zachæus* was mocked of the Pharises, it seemeth that hee should stoope downe for shame: but when hee was thus reproued and reuiled by them, the Scripture saith, that hee stoode vp, in signe of gladnesse. As the Apostles went away reioycing, that they were counted worthy to suffer rebuke for the name of Christ: so *Zachæus* the Publican went forth reioycing, that hee was reproached for the cause of Christ. Before, *Zachæus* was a Publican, and therefore stood in sinne very dangerously, like the house that is builded *Rom.10.10.* *Acts 5.*

builded vpon the ſand, ready to be ouer-turned with euery Tempeſt: but now *Zacheus* is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely; like the
Luke 6.48. houſe that is built vpon a Rocke, free from any danger of falling.

Behold, Lord, the halfe of my goods, &c. There are two parts of this Confeſſion. The firſt, is his gift to the poore The ſecond, is the Reſtitution of his vniuſt gotten goods. Before, *Zacheus* was an Oppreſſor of the poore, now he is a great Benefactor to the poore: before, he was an Encrocher vpon other mens goods; now hee is a Diſtributer
1. Tim. 6. of his owne goods: before, hee was a Receiuer and a
Mat. 13. Taker, now he is a Reſtorer and a Giuer: neither doth he giue ſparingly, but hee giueth liberally, laying vp a good foundation againſt the time to come.

Now hath *Zacheus* found that precious Pearle, and for ioy thereof, hee is content, not to ſell, but to giue all that hee hath, to enioy the ſame. When the rich Ruler (in
Luke 18. the former Chapter) was willed to ſell all that hee had, and to giue it to the poore, he went away very ſorrowfull for he was very rich: but *Zacheus*, perhaps as rich as he, is content, of his owne accord, & vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheerful mind. If *Zacheus* had giuen onely the third part of his goods, no doubt but Chriſt would haue accepted it, for he accep-
Luke 21. ted the Widdowes Farthing, becauſe it was giuen with a willing minde: but if hee had giuen all his goods to feede the poore, as the Phariſes gaue their almes, to bee ſeene
1. Cor. 13. of men: yea, or his body to be burned, as ſome Romanes haue done to get renowne, it ſhould haue bin to noe purpoſe, becauſe it was done to a wrong end.

Now, as *Zacheus* was rich in the goods of this life, ſo was hee rich in faith alſo: neither was it an idle or dead
Gal. 5.6. faith that *Zacheus* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, ſuch

as is required at the hands of Chriſtians. Saint *Iames* ſaith *Shew mee thy faith by thy workes.* And heere *Zacheus* doth ſhew his faith by his works. Before, he was exerciſed in vngodly workes, which are the fruits of Infidelitie: but now he is exerciſed in the works of mercy, which are the fruits of a liuely faith. *Zacheus* is very liberal in releeuing the poore, but he is liberall of that which is his owne: ſo there are many now adaies that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing, by giuing part of that to ſome good vſes, which they haue gotten by bad meanes; if they haue gotten a pound by Vſury and Oppreſſion, they are content perhaps to giue a penny to relieue the poore. But as it was not lawfull for the Iſraelites to bring the price of the hire of an Harlot into the houſe of the Lord, ſo is it not lawfull for vs to apply the gain of our ill gotten goods to the ſeruice of God.

Leuit. 10.

Deut. 23.

The halfe of my goods I giue, &c.

Zacheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but he ſaith, *I giue*: to ſignifie that his will is his deede, and that he meaneth not to take any dayes of payment for the matter. For as before he ranne apace to ſee Chriſt, and came down haſtily to entertaine Chriſt in his owne perſon; ſo doth hee here giue quickly to relieue Chriſt in his needie members. This is *Zacheus* laſt Will and Teſtament that he maketh before his death, and ſeeeth the ſame proued and performed before his eyes. If therefore wee deſire to doe any good to any of our poore Brethren, let vs learne of *Zacheus* to doe it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

bee willing to giue ſome part of his goods to the poore before their death, as *Zacheus* did, but that they know not what need themſelues may haue thereof before they die; & therfore, for the moſt part, they wil hardly forſake or leaue their goods, till their goods forſake & leaue them. But herein they ſhew themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his payment, who hath promiſed to repay what ſoeuer is giuen vnto the poore, as it were lent vnto himſelf, & that not ſecretly, though the did their almes neuer ſo ſecretly: but the Lord wil reward them openly, as our Sauiour ſpeaketh, *Mat.6.* The wiſe Preacher, *Eccl.11.* willeth vs to caſt our bread vpon the waters; that is, to be liberall to the poore, whoſe watery eyes bewray their great neceſſity: or (as others expound it) to hazard and aduenture ſome of our goods vpon our needy brethren, as Merchants doe aduenture their goods vpon the Seas: for although they may ſeeme to bee in great perill & danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So, albeit the reliefe that is beſtowed vpon our diſtreſſed Neighbours, may ſeeme to bee loſt; yet as the wiſe man ſaith, after a time we ſhall find it again: & as the precious oile deſcended from *Arons* beard to the skirts of his cloathing; ſo certainly the oyle of Mercy and Charity, which we powre into the wounds of our diſtreſſed brethren, ſhall deſcend vnto our owne ſoules. And as the Widdowes oyle was increaſed in the Cruſe, becauſe ſhee relieued the Lords Prophet, ſo ſhall this precious Oyle, beſtowed vpon the poore, bee returned vpon our heads in great meaſure. Thus is *Zacheus* liberall as you ſee: for hee giueth away halfe his goods: but hee giues it not to the rich, that might giue to him againe; but hee giues it to the poore that cannot requite him: to teach vs vpon whom wee ſhould beſtow our almes. As God, that is rich in mercy, giueth all things

Pſa.19.17.

Pſalm.133.

Luke 10.

1.*King.17.*

vnto

vnto vs that cannot requite him : ſo the rich men of this world (if they haue any ſparke of mercie in them) ſhould giue vnto thepoore that cānot requite them. But amongſt vs, in euery place almoſt, it is farre otherwiſe : for if any thing be to be giuen, not they that are pooreſt & ſtand in greateſt need, but they that can make beſt friends are beſt preferred. Thus *Dines* is ſtill enriched, and *Lazarus* is ſtill reiected. If we ſend to a great man, we ſend an Oxe for a preſent; but if we ſend to a poore man, we ſend a Cruſt for an almes. Therefore, as Chriſt ſaid to the Iewes, that the Niniuites ſhould riſe in Iudgement againſt them, becauſe they repented at *Ionas* preaching : ſo it may bee ſaid vnto vs, that *Zacheus* ſhall riſe in Iudgement againſt vs, and condemne vs : for he ſhewed great mercy vpon the poore but we are void of all compaſſion. *Luke 16.* *Matth. 12.*

Thus you haue heard the firſt part of *Zacheus* confeſſion, wherein you ſee his liberality to the poore. Now you ſhall heare the ſecond part of his confeſſion, wherein hee promiſeth reſtitution of his vniuſt gotten goods. Before *Zacheus* gaue to the poore the halfe of that which was his owne : now hee reſtoreth that which is none of his, to the right owners. And becauſe hee had detayned their goods ſo long, to their great loſſe and hinderance, therefore hee doth not onely reſtore the principall, which hee had taken from them ; but hee alloweth them their coſts and dammages they had ſuſtayned. As *Ioram*, King of Iſraell, cauſed to bee reſtored to the Shunamite her houſe and land, and all the fruits and profites of the ſame, which were wrongfully kept from her ſeuen yeeres together : ſo *Zacheus* the Cuſtomer reſtoreth to thoſe that hee had oppreſſed, their goods which hee had gotten from them, by fraudulent dealing, with all the fruits and profites that might come thereof, during the time of his vniuſt poſſeſſion. So liberall was *Zacheus* to the poore, that hee gaue them halfe his *2. King. 8.*

goods: and ſo little got *Zacheus* by his Vſury & Oppreſſion, that for euery penny he reſtored foure. If the Vſurers and Extortioners of our time would reſtore fourefold for that they haue wrongly gotten, I feare they would haue but a ſmal halfe to giue to the poore, and but a little left to help themſelues. There was no law to compell *Zacheus* to make ſuch reſtitution, except hee will confeſſe himſelfe to be a thiefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely *Zacheus* ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth foure-fold reſtitution. If a man had ſtolne a ſheepe, the Law of God requireth that hee ſhould reſtore foure ſheep for one: and the ancient Romans had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for Vſury. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſometime among them, we ſhould not haue ſuch complayning of the poore both in Priſons & Streets. But if theſe great theeues (I meane our Biting Vſurers) that rob and ſpoile without ceaſing when they haue no need, might find no more fauour then theſe petty theeues, which rob and ſteale ſometime, when they are driuen vnto by extreame neceſſitie, then ſurely, the Common-wealth would ſoone bee disburdened of that peſtilent brood of Catterpillers, wherewith it is peſtered I wiſh them betimes to looke to their owne eſtate, and with *Zacheus* to forſake their damnable Trade If they haue liued hitherto by the gaine of Vſury, let them now lament their ſinne, and call to God for mercy and forgiueneſſe: let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detayned that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo Vſury is not pardoned without repentance to God: and as the ſinne of theft is not remoued before reſtitution bee made to men (if the party be able) ſo the ſinne of Vſury (which is a ſecret

Exod. 22. 1. *2. Sam.* 12.

cret theft) is not remitted, before reſtitution bee made to thoſe that are oppreſſed & ſpoiled by this ſecret theft. Thus you haue ſeene how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberall diſpoſer of his goods, as I wiſh they were. He that lately was a camel laden with riches, & therforevnapt to go thorow a Needles eye, hath now like the Camell caſt off his rich lading, & therfore may enter in at the narrow gate. Some rich men would rather haue loſt their liues, then forgone their goods, & for halfe that loſſe would haue proued very penſiue: but this was the ioyfulleſt newes that euer came to *Zacheus* houſe, ſweeter to him then all his golde and ſiluer: that wheras before, he was in the ſtate of dãnation, now ſaluation is promiſed to him & his houſe; and whereas before he was the ſeruant of Satan, now hee is become the childe of *Abraham*. Now *Zacheus* houſe is become Gods houſe, and *Zacheus* himſelfe is the ſon of *Abraham*; and therefore no cauſe why Chriſt ſhould not reſort to *Zacheus* houſe. As Chriſt ſaid to the penitent Thiefe, *This day thou ſhalt be with me in Paradiſe*: So hee ſaith heere to the penitent Publican, *This day ſaluation is come vnto thy houſe, and this day thou art become the childe of* ABRAHAM. Chriſt loues not to bee long in any mans debt: for as he ſaith to ZACHEVS, *To day I muſt abide at thy houſe* So hee ſaith to the ſame *Zacheus*, To day and henceforth for euer, thou and thy houſe muſt abide with mee in heauen. Here is a happie change; in ſteade of a little worldly Treaſure, ſubiect to loſſe by Theeues, and to ſpoyle by ruſt and moths, to haue all ſtore of Heauenly Treaſure, which neither Theeues can ſteale, nor Cancker can corrupt: in ſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God: not made with hands, but eternall in heauen, 2. *Cor.* 5. 1. Who would not rather chooſe with *Zacheus* to giue halfe his goods to the poore, that hee may be an Heire of Saluation, and

Matth. 19.

Matth. 7.

Luke 23.

Matth. 6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, then
Luke 16. with *Dives* to keep al from the poore, & be tormented in
thoſe eternall flames? That rich glutton, that denyed the
crums from his table, challenged *Abraham* for his father,
but hee was refuſed, becauſe hee had not the faith nor
workes of *Abraham*: but *Zacheus*, though by nature hee
Iohn 8.39. were not the child of *Abraham*, yet by grace he is become
the childe of *Abraham*, becauſe he walked in the ſteps of
Rom. 4.12. that faithfull Father. *Abraham* beleeued before he was
circumciſed, ſo *Zacheus* beleeued before hee was circum-
ciſed. As *Abraham* left his Countrey, and all that he had,
when God called him; ſo *Zacheus* left his office, and the
Gen. 22.1. moſt part of his riches, when he was called by the Son of
Acts 7.3. God: & as *Abraham* deſired to ſee the day of Chriſt, and
ſaw it, and reioyced: ſo *Zacheus* deſired to ſee Chriſt, & he
Iohn 8.56. ſaw him and reioyced. Now is *Zacheus* a Gentile, become
the child of *Abraham*: & not only he, but his whole houſe
alſo is become the houſe of *Abraham*; for when *Zacheus*
is conuerted, his whole houſe is conuerted. As the Ma-
ſter is, ſuch are the ſeruants; if he be godly and religious,
they proue godly and religious: if he be an Atheiſt, they
proue Atheiſts likewiſe. Therefore keepe no companie
with the wicked, for it is moſt pernicious: but aſſociate
thy ſelfe with thoſe that feare the Lord, that thou alſo
maiſt learne to feare the Lord: who for his mercie graunt
Pſal. 18. that we may with *Zacheus* be deſirous to ſee Chriſt, ioy-
full to receiue Chriſt, liberall to relieue the members of
Chriſt, and readie to make amends when we haue wron-
ged any of our Brethren, that ſo with *Zacheus* we may be
heires of ſaluation, and the true ſonnes of *Abraham*, to
raigne with Chriſt in heauen for euer, by the meanes
and merits of him that dyed and roſe againe
for vs. To whom with the Father and
the holy Ghoſt be all glorie.
Amen.

FINIS.

THE SWEET SONG
OF OLD FATHER SIMEON, in two Sermons.

LVKE 2. VERSE 29, 30, 31, 32.

29. *Lord, now letteſt thou thy ſeruant depart in peace, according to thy Word.*
30. *For mine eyes haue ſeene thy Saluation.*
31. *Which thou haſt prepared before the face of all people.*
32. *A light to bee reuealed to the Gentiles, and the glory of thy people Iſrael.*

THis is the ſweet Song of old Father SIMEON, wherein is ſet forth the Ioyfull and Peaceable death of the righteous, after that they haue embraced Chriſt Ieſus, with heart and minde vnfaynedly, as hee did, ſeeing their death is to bee the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangeliſt ſaith, *Verſ.* 25. *And behold, there was a man in Ieruſalem, whoſe name was* SIMEON: *this man was iuſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him. And a reuelation, &c.*

Simeon feared God. Religion may well bee called feare for there is no Religion, where feare is wanting: for the
Prou.1.7. feare of the Lord is the beginning of wisedome: and this priuiledge hath God giuen to those that feare him, that they neede to feare nothing else.

And wayted for the consolation of Israel.

Simeon also wayted for the consolation of Israel, vntill he had embraced in his armes him whom he so long longed to see and feele. How many Wayters be there in the World? yet few waite as *Simeon* did: but some waite for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deare Yeere, and some for a golden Day, as they call it: but *Simeon* wayted and expected with many a long looke, vntil he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel; the saluation of all that with a faithfull and zealous affection & loue doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already wayted, neither embraced him as *Simeon* did.

And wayted for the consolation of Israel.

Faith in all afflictions, doth lift vp her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying: Anon it will bee calme: and although all the friends in the world do faile, yet it neuer fayleth nor faynteth, but euer keepeth promise in that which by the
Rom.9.6. verity of the Spirit of God it assureth, vntill her ioy bee fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeed, for he wayted for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a reuelation was giuen him.*

If wee wait as he did, the Spirit will assure vs, as it did him

him, that we shal see God before we die: & they that long in faith to see the ioyes of heauen, the Spirit assureth and promiseth faithfully vnto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time, by the prouidence of God. The worldlings wil cal it chance, but the Euangelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wait on her Fathers Cattell, when *Abrahams* seruant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this prouidence *Saul* was anoynted King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prou. 16.13. Matth. 10.39. Gen. 24.14.15, 16, 17, 18, 19. 1 Sam. 9.20. & 10.1.

And he came by the motion of the Spirit.

The Deuill led Christ vnto the top of an high Mountayne, that hee might shew him the glory of the World, which deceiueth vnstable mindes: so would hee doe you if you would bee ledde by such a guide: but I would not haue you to marke the vayne motions of such a Spirit: which leades to nothing but to vanitie and pride: for after hee hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward leade you, nay, rather cast you downe from the top of al vnto hel. Therefore, I beseech you, and heartily intreat you, that you would bee the Seruants of God, and Seruants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea

I will

I will vndertake this: heare and marke my words, and you shall bee led by the power of the Spirit to our Lord Iesus Christ. And I pray to the Lord, that I may neuer preach to the condemnation of any among you all, yea, I wish that euery one of you were more zealous & more godly then my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to adiure euill spirits by the name of Iesus, whom *Paul* preached, to whom the euill spirits answered, saying: Iesus we know, and *Paul* we know, but who are ye? and those which had the euill spirits, ran vpon them and ouercame them, so that they fled out of that house naked and wounded: and thus the deuill preuayled against them at that time, because they sought to work with anothers instrument, and preuaile with anothers weapon. If they would haue said, In the name of Iesus, whom we preach, they might haue preuailed; but they thought it sufficient that *Paul* preached him, though they neuer professed him. And so wee leane vpon anothers staffe, and thinke to bee saued, because God saueth others. We shal be dealt withall as were those vagabond Iewes: for he will answer: such I know, and such I know; but who are yee? Therefore it behoueth vs all to pray vnto the Lord, that hee would furnish vs with weapons, to encounter against al the euil motions of the spirit of Satan, that we may ouercome, & not be ouercome and put to flight, like those vagabond Iewes; but that we may haue oile alwaies in our lamps burning, & alwaies armed with watchfulnesse against out enemy, least Satan steale vpon vs vnawares, in the darke, and leade vs to fulfill his lusts, and spoile vs, and strip vs, and leaue vs starke naked.

Acts 19.13. 14.15.16.

27. *And hee came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his Spirit doth leade vs into the Temple, we would mark very diligently the motions thereof

thereof when wee are there, whether it speaketh to vs in our owne soules, by the mouth of the Minister of God, who is the Minister, not of the Letter, but of the Spirit and grace of God.

28. *And when the Parents brought in the Childe Iesus, to doe for him according to the custome of the Law.*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happie, because he embraced him in heart. Happy are they and blessed which see the things that ye se, & the eares that hear the things that ye heare, saith Christ; but cursed are wee, that hearing and seeing doe not repent: for we cannot be blessed by hearing and seeing only, vnlesse wee heare and see with profit, so that we in hart embrace Christ. But we wil obiect, that we are Israelites, and are circumcised, and haue receiued the Sacrament of Christs bloud, that wee might be his people, and he our God: but this will not excuse vs, nor make vs seem any thing better in the sight of God, but rather worse, if wee haue not ceased to embrace the world, to embrace vanities, and haue vnfaynedly embraced the Word of God, and also the Lord Iesus Christ. For it is said, that Christ came amongst his owne, and his owne receiued him not; but therefore accursed are so many of them as reiect their owne saluation, which being freely offred vnto them, wil not stretch forth their hands to receiue it: that is, wil not attend with their eares to hear it, or at least will not enlarge their hearts to embrace it.

Matth. 13.16.

Ephes. 4.20.22. 23.24.

Iohn 1.11.

And praysed.

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or third. If *Peter* had markt the crowing of the Cock at first time, as he did at the third, the Cock needed not to crow thrice.

Luke 22.

Now therefore, when you heare the same sound againe, which you haue heard before, remember now that the Cocke

Cock croweth the ſecond time: for you know what diſcommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, Iuſtice ſhall be ſwallowed vp of Mercy.

SIMEON *prayſed God.*

Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleanſed, yet but one returneth to giue thanks, then one is all. Vnthankefulneſſe is the firſt Gueſt that ſitteth at the table; for ſome will not ſtick to ſay, that they neuer ſaid Grace ſince they were children: but if they had ſaid, they neuer had grace ſince they were children, I would rather beleeue them. Doe you not ſay, *Giue vs this day our daily bread?* If you doe, for ſhame ſay ſo no more, begge no more at Gods hands, vntill you be more thankfull for that you haue receiued. For, beholde, the heauens frowne vpon you for your ſinnes, and the earth denyeth her fruit, and is become barren, becauſe of your vnthankefulneſſe.

Leuit.26.16.

And prayſed God, and ſaid, &c. Here *Simeon* prayed and prayſed God, yet but in few words, for God delighteth not in much babbling: he prayed not like the Ethnicks, the Phariſes, or the Prieſts of *Baal*; but *Simeon* prayed with the heart like *Moſes*, and was heard.

And ſaid. He ioyfully praiſing God, ſpake, yea ſweetly as it were ſung it. Though you ſing all *Dauids Pſalmes* ouer, and haue not *Dauids* ſpirit, it profiteth nothing: and though *Dauid* was heard when hee ſing them, yet you cannot be heard. Therefore let vs pray ſo, that our prayers may be heard. But we cannot with the heart: and ſo that we may be heard pray, if wee turne away our eares from the Word; for ſo doing, whatſoeuer prayers wee make, they are abominable. Therefore let vs heare ſo, that hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wont to do: if we doe, it ſhal be requiſed at our hands. Doe you thinke, you ſhall neuer be cal-

Prou.28.9.

led

led to account of that which I haue preached vnto you? And therefore as soone as ye are gone out of this place, all is shut vp, & all is forgotten; God is exempted from your mindes. Our Sauiour Christ saith, The word I speake vnto you, shall iudge you at the last day. *Mary* is commended for that she heard our Sauiour very diligently, laying vp his words in her heart: & *Iacob* was wiser then all his children, in that hee remembred the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfained loue, doe gladly heare his voice, and become obedient. *My sheep heare my voyce*, saith Christ: & they that loue the Arke as *Dauid* did, will dance about the Arke as *Dauid* did, and that with ioy and gladnes. *Isaac* was a good man, his name signifieth laughter, whereby was shewed that ioy and laughter there should bee about Christ Iesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when shee knewe that shee should beare him; the Angels sung ioyfully when hee was borne, and *Simeon* sung when he was brought into the Temple.

John 12.48. *Luke* 10.41. *John* 10.27. 2. *Sam.* 6.14. *Gen.* 21. *Luke* 2.46. *Luke* 2.13.14.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it; for as our desire is, so is our ioy. And surely, therefore wee receiue not sound comfort, or feele small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

Lord, now lettest thou thy seruant depart. *Simeon* waiting for the consolation of Israel, longing to see the Sauiour, was like the Hart, panting for the water brooks, til he had beheld his best Beloued: but as soone as hee had taken him in his armes, whom his soule desired to see, hee so thirsted for death, that hee thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for hee forthwith singing, prayed; *Now lettest thou thy seruant depart.* But doe you (say some) commend

mend him herein? did he well? May not any man desire death? may not the fastned Ship in a strange Land desire to bee loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to liue amongst his sweet friends? Are we not strangers here, and by vnpeaceable most deadly enemies, our owne Flesh, the World, & the Deuil, held prisoners in the chaines of sin, and manifold infirmities? and is not our home heauen, and the Saints and Angels our most deare friends? No maruell then that *Simeon* here desireth to be
Phil. 1. 3. loosed, or let depart. And *Paul* professeth, he desireth to be dissolued or vnlooſed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not; it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessarie duty to desire death. For is there til then in vs any perfect yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwel in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is take in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to bee settled in the true Paradise, in assurance neuer to bee put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state bee neuer so pleasant, though his life be most delightfull, though hee excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the World falling away like the Mantle of *Elias*, when hee was rapt into heauen, and so cryeth with the Apostle, *I desire to bee dissolued*; that hee

may

may bee with Chriſt. For Chriſt is light, and as ſoone as they ſee him, they ſee alſo themſelues, and the Worlds falſe happineſſe; his glory and their ſhame and filthineſſe; which maketh them wiſh for death, that they may ceaſe to ſinne againſt God, and perfectly pleaſe him, and enioy true happineſſe with him: for all ſinne is bloud in their eyes, and all worldly pleaſures vanities.

But why then (ſay you) haue *Heman* the Ezrachite, *Pſal.*88.15,16,17, and *Ezekiah* that godly King, *Eſay* 38.10,12,13,14, and that man after Gods owne heart, the ſweet Singer of Iſrael, *Dauid. Pſal.*6.4 & 30.8,9. ſo prayed, and taught others to pray againſt death? Why? Becauſe they all were, and would haue others to bee in the feruent loue of God, both to dye, and to liue deſirous: to liue, that they might amongſt men vphold and further the true worſhip of God, ſo to ſaue their brethrens ſoules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully pleaſe him, and freed from all euill, enioying all good, with him moſt bleſſedly liue. For not onely the Apoſtle *Paul*, but all theſe, and whatſoeuer are grounded in the faith of Chriſt, but eſpecially all that haue ſtrong hope to aduance the honour of God, are in a ſtrait, as the Apoſtle ſpeaketh, *Philip.*1.23. and cruſht on both ſides, euen with two contrary deſires: to be with Chriſt, which is beſt of all for themſelues; and to continue amongſt men, which is moſt needefull for them. So that this remayneth a manifeſt moſt neceſſarie dutie, and of all, that haue truely, as *Simeon* beleeued in Chriſt, performed: namely, thenceforth ſtill to deſire death, though they alſo withall deſired, life for others, death for themſelues.

*Pſal.*6.10.& 36.10.& 88.11, 12,13. *Eſay*38.11.12. *Phil.*1.23.24.

Yet, all that deſire death, performe not a duty: for the wicked often deſire to dye, but not duely: for, though they wiſh ſometimes for it, and bee willing alſo to abide it: yet doe they not in heart deſire it, becauſe they thinke

it

is not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will depriue them of all their delights which heere they deſire, and they cannot but at leaſt feare, it will take from them all pleaſure, and bring them to eaſeleſſe, and yet endleſſe paine, and torments intollerable, and yet vnſpeakeable: For the ſentence of the vnchangeable God is alreadie giuen; The fearefull, and vnbeleeuing, and the abominable, and Murtherers, and Whoore-mongers, and Sorcerers, and Idolaters, and Lyers, ſhall haue their part in the Lake which burneth with fire and brimſtone, which is the ſeeond death. And the iuſt Iudge ſhall ſay to all workers of iniquity, Goe yee accurſed into hell fire, prepared for the Deuill and his Angels: hell fire, where the worme neuer dyeth, and the fire neuer goeth out. Wherupon, this the Prophet auoucheth, *There is no peace to the wicked, ſaith my God.* For in their ſtrong hope they feele a ſtinging feare, their greateſt confidence is not without trembling of conſcience. Therefore, fearing the euent of death to be for them (as indeede it is) moſt horrible, they vtterly abhorre it, they deteſt it extreamely. How then (ſay ſome) ſhould they ſeeke death ſo eagerly: How ſhould they murder themſelues ſo willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of ſome ſuppoſed greater euill: The troubles of this world, the anguiſh of body, the horror of minde, they are moſt impatient of, they cannot, they will not endure them, and thereupon they ſometimes preferre death before life, leſſe willing to liue in vexation, then dying to try, whether they ſhall feele what they feare, euen deſerued damnation: for they are neuer willing to die, but vnwilling to liue often, & ſo worke themſelues endleſſe woe, in hope of ſuppoſed happineſſe, abhorring life, not truly deſiring death. For how dye they, when

Reuel. 21. 8.

Mark 9. 43. 44. 48.

Eſay. 57.

when they most voluntarily bereaue themselues of life: not in loue of God, longing to please him, performing all seruice to him: but either in payne of bodie, or else anguish of minde, either saying that they cannot satisfie their lusts, or haue lost outward things inordinately loued: or feating if they dye, deserued tormentes: if they liue, they shall either continue in felt horrour, or lose hoped for honour: either impatient of Gods rod, fretting against him that they so heauily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feede on the rest of their fleshly lusts; or impotent in their desire of some false fondly conceiued good, hoping with dreadfull doubting, by death to beeter their state, they choose rather to proue the truth of Gods threats, and of the terrors of their trembling minde, then in life to remayne any longer, rather abhorring life, then any way truely desiring death. Therefore, in that *Simeon* duly desired death, that which wee heard of *Simeon* in the beginning is proued true, to wit, that hee was *iust and feared God.*

For none but the truely religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot bee in better case dead, then they are now in liuing, though most miserably payned: nay, they cannot bee without iust feare, when they forgoe this life, to feele for euer the second death. But the faithfull hauing their consciences quiet and also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to die in feruent loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying

his mercy; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true Life, most fully glorifying God, and most perfectly pleasing him for euer: and therefore also they desire death, not shorthning their life, but wayting his leasure and calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For man was not borne at his owne will, and therfore may not dye at his owne pleasure. Therefore they beg it of God, referring themselues euer to his good will, when, where, and how by death they shall glorifie him, still desiring it, but neuer wilfully procuring it.

If any obiect, that *Sampson* pluckt the house on his owne head, as well as on the Philistines; we must vnderstand, that *Sampson* was a figure of Christ, and therefore as it were offring himselfe to God a sacrifice, first prayed and then glorified God at his death, more then all his life, in killing so many of Gods enemies. And because they wait the Lords leasure, they not onely wilfully murder not themselues, but are carefull also lest foolishly, vnwittingly they hasten it. For al they are guiltie of their owne bloud, that either by foole-hardy, rash, or vnwise behauing, or with surfets, drunkennesse, or any intemperate vsing of themselues, shorten their life. Yea, though they tender their liues neuer so deare, yet are they guilty, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his feruent expectation with free ioy now fulfilled. It is enough, saith *Simeon*, that I haue seene my Sauiour: as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more then should wee bee satisfied with this, and in all thankfulnesse rest in it, that we haue seene Christ, not as *Simeon*, in weakenesse and base-

Gen. 45. 28.

nesse,

eeſſe, but victorious, moſt glorious, ouer Sin, Death, and Hell triumphing, and are more aduanced then *Iacob* was, that hee, not as *Ioſeph* vnder *Pharaoh* in Egypt, liueth, but in heauen with his Father in higheſt Maieſty, raigneth Lord ouer all, hauing all power both in Heauen and Earth: and moreouer, where he is, thither ſhall we come and be like him, and with him as fellow-heyres raigne in the Kingdome of our Father for euer.

Iohn 17. 14. 1. *Iohn* 3. 3. *Rom.* 8. 18.

Simeon knew Chriſt as ſoone as he ſaw him, and embraced him as ſoone as he knew him, and enioyed him as ſoone as hee embraced him: ſo ſome know the Word of God as ſoone as they heare it, and beleeue it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeue it. But others hear it as though they heard it not, like deafe Adders which ſtop their eares at the voyce of the Charmer. So *Pharaoh* would not heare the voyce of *Moſes*, nor *Baals* Prieſts the voyce of *Elias*: and others though they know it, yet will not beleeue it, as if God were vntrue: ſo all malicious wretches that preferre the pleaſures of ſinne before the glorie of God: and others, though they beleeue it, yet can they not either preſently or when they will, feele the comfort of it, much leſſe the ioy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoule.

Exod. 5. &c. 1. *King.* 18.

The ſeed is not caſt all on a heape, but it is caſt abroad: therefore, where be the fruits of the Spirit that you haue brought forth? For the Spirit of God is not like a dead potion in the ſtomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as wee haue hitherto ſeene) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt receiued and embraced him, it will poſſeſſe thee with ioy, and ſo with thankefulneſſe and godly care to keepe him, and to intertayne him, and to be obedient vnto him: nay, alſo with a

longing to be loosed hence, and euermore perfectly to please him. Therefore, beloued, iudge your selues, that ye be not iudged of the Lord.

Thy seruant.

The godly would not leape this priuiledge for all the riches in the world, for that they are the seruants of God, fellowes to Princes and Angels, to serue him whom *Dauid*, *Salomon*, *Ezekias*, *Iosias*, serued: yea, to whom a thousand thousand, *Dan.* 7.10. euen innumerable Angels ministers, *Heb.* 12.22. euen him who is most blessed for euer. Euery Seruing man beares the cognisance of his Master vpon his sleeue. What then will the Lord say, when he commeth and findeth vs marked with the badge of Sathan? Surely he will say, Giue vnto Satan that which is Sathans. But all the houses of Israel are sprinkled with the bloud of the Lambe, and all mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Exod. 12.22.23. *Ezech.* 9.4.11. *Reuel.* 10.7.3.5. 6.

Well was it said, The poore receiue the Gospell. The young men are more forward in the truth, and more zealous then the aged, the sonne then his father, the seruant then his master. Once the younger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then hee is now? When was he so hated and persecuted as hee is now by *Esau*? Yet, in the old time, men were more zealous in their age, then euer wee heare of them to bee in their youth; yea, they were zealous in the Lords businesse.

Age hindered not *Noah* from building of the Arke when God commanded him: age hindered not *Simeon* from reioycing and mirth, when hee beheld and embraced the Lord Iesus Christ. Then old *Simeon* embraced Christ, & he enioyed him with harty ioy in zeale: but now where is old *Simeon*? There be but few of them to be seene com-

Gen. 5.32. & 6. 22.

ming

ming to the Temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Onesimus*, and the yong *Infants* begin to speake againe. *Dan.* 1. 8. 1. *Sam.* 2. 3. 1. *Tim.* 4. 12. *Philem.* 10.

The yong haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou hast too much for nothing already. *Mat.* 21. 15.

In peace, &c.

Christ brings peace with him, not the peace of the World, but that peace which passeth all vnderstanding, *My peace I leaue with you, Ioh.* 14. 27. My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace wee haue, wee haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the Iust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse. *Psal.* 37. 37.

Faine would *Balaam* die the death of the righteous, but *Balaams* must then liue the life of the righteous: therefore all men look to this. Happy are they that depart in peace who when Death saith Feare, & the Serpẽt saith Despair they say by the spirit to the flesh, Crouch, and bid the Serpent flie, while Death openeth the prison doores. *Numb.* 23. 14.

If the papists would haue men to depart in peace, they would neuer say, that those which depart, goe to purgatorie: for so by their owne saying, the worst part is behind. For they affirme, that the payne thereof is farre grieuouser then any that in this life may be sustained. But againe, some say, this purgatory is in the Earth neere to Hell, and so it is too farre from Heauen to be saued. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some, lastly, doe say, that the good Angels torment; and others say, that the euill spirits doe it. In this variety of most vncomfortable Opinions, how is it possible hence to depart in

peace? But we must vnderstand it is a painted Sepulchre made for the pampering of the liuing, not for the punishing or purifying of them that bee dead. For the Locusts of Rome do liue altogether by such Trentals, and by such Traditions; & this is the profitablest dreame that euer any of them dreamed: but it is manifest by the Word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Dines* and *Lazarus* are dead; and where they are, thither shall we all goe. Sathan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the Word of God, to dreames and Traditions, & things inuented by the braines of mortall men, which haue not the Spirit of God in them.

Pro.30. Eccles.11.3. Luke16.22,23.

According to thy Word.

All the seede falleth not into good ground: and therefore, though I haue shewed you it is vngodly, as being not according to the Word, some thinke it but a small matter to say for the dead, Lord haue mercy vpon them, at least they thinke it is a veniall sin, if it be a sin. But let vs take heed how we make trifles of sins, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them then the Diuel be with them? both which are naught, and to be eschewed. And herein they aske this question like a thiefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith; Is it not better to rob him, then to kill him? as though hee must needs doe one of them; then what a shameleſſe answere is this? for it is manifest, that of two euils none is to be chosen.

Heb.12.29.

Some will say, It is a testimony of our good will. To such we must reply, saying, so it is a Testimony of your ignorance: and then after a little conference they will graunt, that indeede it doth not profite them. Then we must

muſt reply and ſay, God hath made all things to profite vs, and hath commanded that nothing bee vſed vnprofitably; no not ſo much as a vaine word ſpeaking: ſaying That for euery idle word we muſt giue account at the day of Iudgement. Then they replie againe, ſaying: If it doe them no good, it doth them no harme. But we muſt anſwere, It were good to beware leſt it doe thy ſelfe harme. *Math.12.36.*

Another ſort will reply and ſay, I pray God I neuer doe worſe. But to ſuch me muſt anſwere; I pray God you may doe better: and you ſhould firſt know whether you doe not harme, before you doe it. For indeede it muſt proceede of harme, being ſpoken in doubting, without faith; for if you beleeued that they were laid vp in peace whom you pray for, what need you pray for them at all? But it ſhewes an vnbeleeuing heart, and we know that whatſoeuer is not of faith, is ſinne, and the Lord will ſay of them, Who hath required theſe things at your hands? You haue wrought vanities. Now therefore you will not leaue it becauſe you vſed it: then wil you ſay alſo, we wil not leaue our Lying, nor Swearing, nor our Curſing, becauſe we haue vſed it. It will grieue me if I heare you vſe theſe ſpeeches hereafter, hauing no reaſon nor proofe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you vſe them not; but rather when you heare this, or any other ſinne condemned, lay hands vpon it, and ſee that you put it to death without delay, according to the Law of God. *Rom.14.23.*

According to thy Word.

When Satan hath thus poſſeſſed vs with this opinion, that in the ſeruice of God wee may neglect the Word of God, then profites and pleaſures guide vs in our profeſſion: but they that doe ſo profeſſe Religion and godlineſſe, can neuer haue any comfort by it all their life. For their owne hearts accuſe them for Hypocrites, becauſe they wait not for the conſolation of God, according to

his Word: and whatſoeuer is not done according to that Word, cannot be acceptable: and this Word they care not for, neither haue it in eſtimation. When *Adam* ſeeth his nakednesſe, the ſubtill Serpent can deceiue no longer, but before hee ſeeth his nakednesſe, hee is euer deceiued, and lead away with the multitude into innumerable errors. Some ſay, they ſhall be ſaued by good Workes, and ſome by the Popes Pardon, others ſay, by Purgatory, and theſe will haue a Maſſe ſung for thé as long as the World ſtandeth, & all for one ſilly ſoule, thinking to be ſaued by it. And yet ſee their blindnes, for they ſeeme to think that their torment ſhall not ceaſe as long as the world ſtãdeth: elſe why ſhould they finde and hyre men to ſay Maſſe for them ſo long? but theſe are the fat morſels of *Baals* Prieſts and for this cauſe is the Popiſh Creed made very fauourable to the Clergy. Well, ſay that Ignorance is the Mother of Deuotion, for when the Couetouſnes of the Prieſts, & the Ignorance of the people ioyned together, then they inuented purgatory, Maſſes, prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue been Papiſts. But when they caſt a miſt before the eyes of men, then the blind fell into the ditch, which doth contayne ſo many groſſe corruptions.

For mine eyes haue ſeene thy ſaluation.

For, &c. Becauſe the Holy Ghoſt by inſpiration had declared vnto him, that hee ſhould not dye, till hee had ſeene Ieſus Chriſt, therefore the ſame Spirit ledde him to the Temple, and ſhewed that which it promiſed: and hauing ſeene the ſame, hee deſired and wiſhed to dye, and be releaſed from his earthly priſon, that hee might liue with God. As idle and euill wiſhes are vaine, becauſe they are not according to Faith, nor grounded vpon the Word of God, ſo though wee aske as cunningly as *Iacob*, and as earneſtly as the Sonnes of *Zebede*, yet if wee aske not

Gen. 27.17.18. 19,20. *&c.* *Mat* 103.5.37. *Luk.* 1.7.

not in faith according to knowledge, we cannot obtaine. But we ſhould aske ſo that we may receiue, that we may not returne emptie. Therefore the ground whereon *Simeon* ſetled himſelfe to wiſh for death, was, that hee had receiued a promiſe of God, that hee ſhould bee deliuered from this miſerable life, when he had once ſeene the light of the Gentiles, the Chriſt: and now he had ſeene his Sauiour, and embraced the true Meſſias, which was promiſed by the Father, figured in the Law, ſpoken of by the Prophets, foretold by the Fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth; Now, that I ſee thy Saluation according to thy Word: and therefore the condition is now performed, let thy promiſe alſo bee fulfilled: *Now let thy Seruant depart, &c. For mine eyes, &c.*

Mine eyes haue ſeene, &c.

Then we ſee that Chriſt was no Spirit, neither was his body a fantaſticall body; for if he were a Spirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue embraced him. Therefore wee ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſinne onely excepted. For he ſometime wept, as at the death of *Lazarus*, and likewiſe ouer Ieruſalem. Sometime he thirſted, as at the Well where the woman of Samaria diſputed with him: and alſo ſometime ate, as at *Marthaes* houſe, as alſo among Publicans and Sinners, and in euery thing ſhewed himſelfe to be perfect man. *Iohn* 11. *Luke*. *Iohn* 4. *Luke* 10. *Luke* 5.

Haue ſeene, &c.

O Lord, ſaith he, I deſire now to be diſſolued and free from the bondage of ſinne, which ſo long hath inhabited in my mortall body, for now he is come, by whom thou haſt promiſed to free and ſet at libertie, hee is come, by whom thou haſt promiſed to breake the Serpents head, and he is come that will heale our infirmities, and giue ſtrength againſt ſin and ſatan, by Faith & peace, towards God,

God, through loue. And now saith hee, I haue embraced him, and thankfully doe receiue him. I beleeue, & am perswaded, that this is the same Messias, whom the Father promised, & the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glorie of Israel, and the God of the whole world. So they which loue the truth of God, and waite with desire to bee filled with the knowledge thereof, such shall not dye, vntill they haue their hearts desire with contemplation thereof.

Acts 10. *Act. 8.* For as *Peter* was sent to *Cornelius*, and *Philip* to the *Eunuch*, so the Lord wil stirre vp such of his seruants, as may be fit instruments to minister the same vnto vs. *Iudas* indeede dyed before the time, and liued not to see Christ crucified; but the Disciples which loued Iesus, did see him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderstood how that he suffered death for loue of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers, which liued in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely, such dyed not till they saw Christ, and embraced him in their hearts. And this is our Iudgement concerning them, that dyed in the time of Popery. And likewise as concerning the rest, which thought to be saued by purgatory and Masses, after that they are dead, we say that they which sleep without oyle in their lamps

Iudg. 15. they dye ere they are aware of, and ere they wish for it, like the Philistines which sent for *Samson* to laugh and mocke at him, and to sport themselues, vpon whom the house fell and destroyed them all: or like the Egyptians,

Exod. 14. which thought that the waters had made passage for them as well as for the Israelites: both which dyed in and for their securitie, because they were not watchfull, nor prepared against the Lord called them.

Hane

Haue ſeene thy Saluation.

Seeing now hee is come, for whom *Simeon* longed, what are the troubles that are paſt, and the ſorrowes that are come to an end? ſo when we haue our deſires accompliſhed, feeling the ſound comfort of the Goſpell, what ſhould wee, how may we thinke, either on the length of time wherein we waited for them, or the tediouſneſſe, or alſo grieuouſneſſe of the troubles, whereby we haue obtayned them?

Haue ſeene thy ſaluation.

As *Moſes* dyed on the Mount, where he ſaw the land of Canaan: ſo the godly die in the ſight of God, and in the contemplation of his glory; like *Stephen*, who at the very inſtant of his death ſaw the heauens open, & Chriſt Ieſus ſitting at the right hand of his Father, & like *Simeon* here which deſireth to be looſed, & no dout ſhortly died viewing ioyfully, and ſo thankfully beholding the Lord of life. *Deut.* 34. *Acts* 7.

Beloued, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that haue not yet ſeene Chriſt, they that haue not yet embraced him, but ſtill ſleepe without oyle in their lamps, ſhall ſuddenly be ouer-taken without the wedding garment, and ſhall be caſt into eternall torment for euer.

Haue ſeene, &c.

There be many ſights of Chriſt, all goe not vp to the Mount, as *Peter*, *Iames*, and *Iohn*, all ſee not his face with *Moſes*, all ſleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all imbrace him not in their armes with *Simeon*. But as pleaſeth God, ſo hee ſheweth himſelfe vnto vs, and all that loue him, both ſee him, and embrace him. *Matth.* 17. *Exod.* 33. *Iohn* 33. 1. *Cor.* 12. 2.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generally, to ſome particularly, ſome hee calleth early, and ſome hee calleth late, and there is no houre in the day, wherein hee calleth not ſome to goe labour in his Vineyard. *Matthew.*

yard. To ſome hee ſheweth himſelfe by Angels, and to other ſome by Viſions. *Abraham* ſaw three Angels, *Lot* ſaw but two, *Manoahs* Wife ſaw but one, and yet one was enough. It is ſaid that *Abraham* ſaw Chriſt his dayes; but we ſee him cleerer then *Abraham*, and cleerer then *Iohn*, if wee beleeue in him as wee ſhould. Some ſee Chriſt, and not his Saluation, and ſome ſee his Saluation, and doe not embrace it. We ſee Chriſt, when we heare his Word, and we imbrace his Saluation, when we beliue it; they ſee him that hear him, they imbrace him, that follow him. Here if they had heard me, I would haue ſearched Ieruſalem with Lamps, to ſee who ſitteth in darknes. But how can they beleeue the Word of God which heare it not? how can they imbrace Chriſt which know him not? and all through ignorance, hauing not the meanes to ſee him, becauſe their Leaders are either blind guides, ſleepy Watchman, or Hireling-ſhepheards. And ſurely, it is a wofull caſe, when Shepherds goe to taske, and let their owne Sheep alone Summer and Winter. They ſheer them but neither Summer nor Winter do they feed them. How ſhould thoſe people vnder their charge ſee Chriſt and his Saluation, when they are ſo debard of wholeſome food, & euen ſtarued to death many thouſands of their Soules, becauſe they haue not the foode that nouriſheth the Soule vnto ſaluation? and how many be there that are as old as *Simeon*, and yet haue not embraced Chriſt Ieſus? yea they know him not though they ſee him, nether do they wait for his comming, becauſe they haue no deſire to embrace him, and therefore they defer that & put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and ſo they can haue no leiſure in all their life to embrace him. But to ſuch as do ſeek him, & wait for him with vnfained diligence, we ſay as the Angell ſaid vnto the Woman at the Sepulchre, Feare not, you ſeek the Lord Ieſus. How is this world ſet

Gen. 18. *Gen.* 19. *Iudges* 13.

Iohn 8.

Iohn 20.

to

to deceiue vs? We can find leasure to do euill at any time, but we can finde no leasure in all our life long to do good, that we may at length enioy the true saluation.

I haue somewhat to say to you of this Parish: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues: you were required to come and pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your Shops were all open, and you were about your Marchandize, forsaking God, and seeking to win the vniust *Mammon*, and the vanities of the world.

Thy saluation.

He came not by Angels, or by Men, or by any other meanes, but onely from the alone and eternall God. Hee calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Mary*, but by the Angell of God, signifying, that hee was come from Heauen. The Father saw him when hee was borne, the Spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernesse, his enemies subscribed vnto him vpon the Crosse, the Virgin trauailed, the Starre walked, the Wisemen came out of farre Countries to worship him. Then is not this *Iehouah* the Mighty God, whose birth is glorious, whose Life is famous, whose Death is meritorious? None can take vpon him the authoritie of God, but hee, on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Sauiour is the true Sauiour sent from God: for all Creatures beare witnesse vnto him, yea the very Deuils, with all the euill spirits, doe obey his voice, at whose Name all knees shall bow. He came not to bring health, wealth, pleasures, or profites, for the which if he had, then multitudes of worldlings would haue followed him; but hee came

Matth.1.
Luke 1.
Luke 3.
Luke 14.
Matth.27.
Matth.2.
Mark.1.
Phil.2.

to

to bring Saluation, Righteousnesse, Peace, Truth & Life, therefore few care for him. Hee came to saue sinners, not all sinners, nor euery one that saith Lord, Lord, but hee came to saue penitent sinners, which turne vnto God by their repentance. Therefore he prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seede is sowne, the stones refuse it, or the Sunne parcheth it, or the Thornes choke it: and what comfort hath the Lillie among Thornes? Therefore wisdome taketh her vnto her wings, and whispereth, saying, You shall seeke me before I come, you shall seeke me, but shall not finde mee, because ye haue refused me when I offered my selfe to you.

Matth. 7.

Luke 5.

Iohn 17.

Prou. 1.

Christ is their saluation that beleeue in him, and make much of him, and thankefully receiue him. The godly he deliuereth from sinne, but the wicked hee leaueth bound in the chaines of their iniquitie, to bee tormented of him which had tempted them thereunto, whose will they alwayes endeuoured to fulfill, and not the Lords; and hee sheweth them a hand vpon the wall, writing their condemnation, & another catching them by the hairy scalp, which maketh al their ioints to tremble, & their harts to despair, & he saith vnto them; What dost thou here without thy wedding garmēt? How darest thou come to steale the childrens bread? The Spirit of *Saul* worketh in him, in his bed, & euery where, and he calleth for the Harpe of *Dauid* to comfort his heart which cannot be comforted. And this Spirit saith to *Iudas*; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy selfe: for euen at the preaching of saluation, the horrour of damnation, the marke of *Cain*, sticketh within thee whosoeuer beleeuest not in Gods saluation. But the godly heart goeth home, hauing embraced this saluation, chewing the cud, and reioycing like the Apostles, which reioyced in that they were counted worthie to suffer for his name sake: and they say, O what a good banquet wee haue

Dan. 5.

Matth. 22.

1. *Sam.* 16.

Matth. 27.

Gen. 4.

Act. 5. 41.

1. *Pet.* 4.

haue had this day! what delicious dainties hath God feaſted vs with! and ſo the Bee goeth loden to the hiue, and goeth longer in the ſtrength thereof then *Elias* did.

Thy ſaluation.

The onely Sauiour is heere called Saluation it ſelfe: for if he were called a bare Sauiour only, then you might likely vnderſtand by him ſome other Sauior; but heer he is called Saluation it ſelfe, to ſhew that there is no other. For there be more Sauiours, but no more Saluations, as there bee many wayes to death, and yet but one death. The brazen Serpent was a figure of Chriſt, that they which are ſtung by ſinne, by fire, and by the Serpent which beguiled *Euah*, may make ſpeede, becauſe there is no remedy, but to come to Chriſt. *Numb.* 21. *Iohn* 3.

The Papiſts haue found out many ſaluations, they haue found out a ſaluation by Saints, a ſaluation by Angells, a ſaluation by Maſſes, a ſaluation by Merits, a ſaluation by Idols, as though Chriſt had leaſt to doe in his owne office, for they haue other ſaluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will faſt ſo many dayes, goe ſo farre on Pilgrimage, hire Prieſts to ſay ſo many Maſſes, build ſo many Abbies, and giue ſo many ſummes of money to the Monks and Fryers. Therefore the Scripture goeth againſt them, and diſhonors their ſhameleſneſſe, who like *Nimrod*, that heaping ſtone vpon ſtone, would haue built vp to heauen, heape ſinne vpon ſinne, and euery houre, ſome one hereſie or ſuperſtition groweth vp from this filthie roote. *Gen.* 11.

For, what Papiſt dare ſay, that *Simeon* thought on any of theſe, or put confidence in any other Sauiour, but only in him whom he embraced in his armes? For ſaluation is by the promiſe of God, and all promiſes are in Chriſt. And though *Iacob* wanted bread, *Ioſeph* wanted not money, therfore he gaue them back againe their money, and likewiſe. *Gal.* 3. 1. 18. 2. *Cor.* 1. *Gen.* 42.

likewise hee gaue them that Corne that they would haue bought with it. I would wish them therefore to say as *Ioseph* brethren did, that they haue their Corne for nothing, and their money toorlet them, I say, be content and reioyce, to say, that they haue mercy for nothing, and their workes too. For God cannot be wonne by mens works, because they profit not him, but themselues.

2. *Reg.* 5. There is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the bloud of the *Exod.* 12. Lambe. By this the Israelites were saued, when the destroyer passed by. By this the Lord knoweth vs to be his people: and by this the Deuill knoweth vs to be none of his. As it is proper vnto God to bee called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is *Iohn* 14. also called the Way, the Truth, and the Life: for that life which wee haue, is but a sparke and shaddow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to bee wise without wisedome, righteous without righteousnesse, or saued without saluation. Therefore let vs not bee ashamed to take our water from the Fountayne, seeing Christ is the Fountaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefely of all goodnesse; for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to leade vs through the wildernesse.

Ephes 4. But as the Riuer Siloa runneth through all the Land of 2. *Cor.* 15. Iudea, & watereth the whole City of God: so Christ doth *Rom.* 5. shew himselfe all in all, and all-sufficient in mercy to saue and blesse all his Church with spirituall gifts. If Christ bee saluation, what shall make vs despaire? Shall Sathan? No

for

For he hath ouercome Sathan. Shall Death? No, for hee hath ouercome death. Shall Hell? No, for he hath ouercome Hell. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Wine-presse of his Fathers wrath. Therefore it was a sweet saying of one at his death; *When mine iniquitie is greater then thy mercy, O God, then will I feare and dessaire.* *Esay 65.*

Saluation is borne, therfore we were all in the state of condemnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore we were all loaden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light, and saluation: life to the dead, light to the blinde, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of Hell, heyres of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankefull when he is whole: but when he is whole, it is harder to be thankefull then to be sicke. I would faine be disproued, that Niniue might be saued, though *Ionah* would not.

Thy saluation.

This word *saluation* is a sweet word, yea the sweetest word in al the Scripture, & yet many dispise this worthy Iewell, because they know not what it is worth, like the Dawes, which would rather haue a Barly corne, then a pearle or a iewel, because they know not the value therof.

O Lord, what is man, that thou art so mindfull of him. O man, what is God, that thou art so vnmindfull of him! *Psal. 8.* If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we wil not giue so much as thanks. Now therefore let the Rock gush out water againe, & let our stony hearts powre foorth streames of teares in vnfayned repentance. We haue all called vpon you, but none regardeth vs, as though GOD were as *Baal*, and as though *Dines* felt no

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him, the Babe is heere, but where is *Simeon?*

If God had not loued vs better then wee loued our selues, wee should haue perished long ere this, and yet wee embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Saluation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse; this is the fare, and wee inuite you euery one: yet who will come at our bidding? Some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet; yet vnto this art thou called still, O soule, vnworthy to be beloued.

FINIS.

THE SECOND SERMON OF THE SONG of old FATHER SIMEON.

Thy ſaluation, which thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glory of thy people Iſrael.



Thy ſaluation. This word *ſaluation* is a ſweet word and holds mee to it like an Adamant; for when I thought to proceed, this word ſaid vnto me, Stay here, teach this, & teach all; learne this, & learne all: for it is the pith of all the mercies of God toward his children.

Chriſt is called *Saluation*, becauſe no man ſhould deſpaire, & becauſe it is impoſſible to be ſaued without him, for ſaluation is onely in him, Chriſt can do any thing but this, He cānot ſaue him that will not repent. He is called the ſaluation of God, becauſe hee came not from men, nor from Angels, nor by chance, but from God himſelfe; and therefore his Name was not giuen him after the manner of men, which was that euery father ſhould name his owne childe, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his Name.

Luke 1. *Luke* 1. *Matth.* 1. *Luke* 2. *Matth.* 2. *Luke* 3. *Marke* 1.

Luke 1.15 *Iohn* 11: *Matth.*27. The Virgin, the Oracles, the Babes, the Shepheards the Starre, the Wiſemen, the voyce of the Cryer, the Deuils, the Lepers, the Sick, the Dead, the Earth-quake, the Sunne, the Moone, and all the Creatures doe beare witneſſe vnto the Sonne of God, which is our ſaluation. He is called the ſaluation of God, becauſe he is ſaluation according to Gods owne minde. Hee came not to bring eaſe and liberty, but he came to bring the ſpirituall ſword and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

I ſhewed you how many deſpiſed this Iewell, becauſe they know not what it is worth: how few *Simeons* there bee in the Temple, how few *Nathaniels*, how few men that feare God: theſe plants grow not on euery ground.

Who would bee vnthankefull, if hee knew what the Lord giues, and what hee forgiues? Hee giues the Sonne for the Baſtard, the Lord for the Seruant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the ſinnefull ſonnes of Men. Doe you not maruell how you can offend this Lord willingly, which hath done ſo much for you? Heere I reprooue vnthankefulneſſe, ſecuritie, and negligence, ſtriuing as it were to crucifie Chriſt againe, as the wicked Iewes did, who neuer proſpered ſince the time that they ſaid; His bloud be vpon vs, and vpon our ſeede. They were not like *Simeon*, who as ſoone as hee ſaw him, embraced him, and reioyced ouer him. There is no ſhew of grace in them, which ſhew no liking of godlineſſe in themſelues or in others: for this is the firſt part of our Conuerſion, to loue them that loue God, and ſo wee are drawne to the Sonne. No man will build an Arke vntill the flood come, no man will ſeeke for Corne vntill the famine come, and ſcarce *Lot* will bee gone out of Sodome, before the time of execution of Gods wrath doe come vpon them.

*Matth.*27.25.

Gen. 7.

*Gen.*42. *Gen.*19.

We

We preach vnto you, and call vpon you, wee haue euen wearied our ſelues among you, wee haue reproued you for ſinne, and wee muſt ſtill reproue you vntill you amend: now therefore, if there bee any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leaſure to bee ſaued, turne backe now from doing euill, come out of Hell, and plucke your limbes out of the clutches of the Serpent: for verily we haue not done ſo well in this City as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Vſury, and wrong? Surely they that haue done thus, are Monſters, I cannot ſee him, he walkes inuiſible and cannot be found. The heauens trembled at the death of Chriſt, the Sunne did hide his face, the Earth quaked, the veile of the Temple rent in ſunder, the dead bodies roſe out of their graues; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, & of all whoſoeuer throughout the world doe beleeue the Goſpell, and liue in obedience thereof; and withall, that hee ſuffering for ſinfull and wretched Man, was a Conqueror ouer Hell and all euill, and hath ouercome Death. The Scribes were againſt him, the Phariſes were againſt him, the Rulers band themſelues againſt him, the Atheiſts againſt him, and all the ſpitefull and enuious Iewes againſt him; whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious: but God was with him, and in him, by whoſe power hee ouer-came them all, and ſo became the ſaluation of God. *Matth.* 27. 45. 51, 52, 53.

Dauid being to encounter with *Goliah*; *Saul* tooke and put on him his owne Harneſſe, but hee could not weare it, it was too heauy for his little body, therfore he 1. *Sam.* 17.

tooke nothing but a ſtaffe, and a few ſtones in a ſcrippe; and ſo *Dauid* ſlue the pride of the Philiſtines, and the feare of Iſrael. And euen thus the Lord ſet his Sonne to fight with the Prince of this world, not with Swords & Targets, Bowes, and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him we alſo haue the victory.

Which thou haſt prepared before the face of all people, &c.

Hee ſpeakes, to the end that the eyes of all mankinde may be fixed vpon him, as the eyes of all Iſrael were fixed vpon the brazen ſerpent in the wildernes, that when they be ſtinged with the ſting of that fiery Serpent, which deceiued our forefathers, they may flie vnto him for helpe, leſt they periſh in their ſinne, and their bloud be on their owne heads.

Num. 21.

Which thou haſt prepared.

He was prepared long agoe, as it doth moſt plainely appeare: for the Virgin which bare him, the place of his Birth, the poore eſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into heauen, all theſe were foreſhewed and fore-told, long before they came to paſſe. Therefore ſome ſaid, Who is this, that is ſo often ſpoken of by the Prophets? Who is this, that can doe many Miracles, that the Scribes and Phariſes cannot doe? that can raiſe the Dead, that can ceaſe the Windes, that can calme the Waters: at whoſe ſuffering the Earth quaked, the Sunne hid his face; darknes came ouer all: and being dead, roſe againe by his owne power, and aſcended into Heauen in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreams, by Viſions, by Oracles, by Power, by Authoritie, and euery thing? For there was nothing which had not a tongue to ſpeake for God. Euery thing

Iohn. 11. Luke 8. Matth. 27. Iob. 10. Marke 6.

was

was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that wee which come after him, might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as hee, ſhould haue many Banners and Triumphs before him. He came not in the beginning, becauſe the eyes of faith ſhould not bee dazeled in him, and leſt they which ſhould liue in the latter times, ſhould forget him and his comming, which was ſo long before, euen as you forget that, which I haue ſaid, as ſoone as you are gone hence. Hee came not in the beginning, becauſe if he had come before Man had ſinned, Man would haue acknowledged no need of a Phyſician; but when Man had ſinned, and had felt the ſmart of ſinne: for when they were caſt out of Paradiſe, they ran vnto Chriſt as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace perfect Wiſdome, perfect Righteouſnes, perfect Iuſtice, perfect Truth: ſignifying thereby, that notwithſtanding he came in the perfect age therof, yet he found all things vnperfect. The Iewes thought that he ſhould come like ſome great Prince, with pome and glory, which was a carnall conceit, for herein they were marualouſly deceiued, his Father was but a poore Carpenter, and his Mother but a ſimple woman, and hee a ſilly Babe wrapt in cloutes. Then, ought not we to reuerence our Lord, and to praiſe his Name, for that he became ſo humble for vs moſt vile wretches that are worthy of nothing? yet we ſee how cruelly they dealt with this bleſſed One, which came to ſaue them. Ignorance ſate in the chayre, Deceit gaue the ſentence, and Cruelty executed him with the moſt painfull and ſhamefull death of the Croſſe. O, that your eyes doe not dazell, and your eares tingle, and your hearts marualle at this dealing of theirs, to our louing Sauiour,

which came to saue them that would, and specially in that now you see, that hee abased himselfe for our sakes, euen to the vttermost! O wonderfull thing to thinke of! If you would marke, I would make you in loue with him, before I haue done with you. I say vnto all those that come hither to be edified, Take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch foorth your hands, and eate your fill of the Tree of life, and the Lord will goe home with you: embrace him, and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashion sake, either to see, or to be seene, to find fault with some-what, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that comfort shall shake hands with you at the doore: marke it, & you shal see my words are true. Shew me what it is that is better then saluation. I would haue none of you to be damned, if I might preuent it, not so much as a piece of you to be giuen vnto Satan: therfore I would I knew that stone that would kill *Goliah*, for I would strike it with my might into his temples. If you wil you may be saued, & the Lord will one day put those words into my mouth, that wil touch your harts. Therfore now arise, kisse & embrace the sweet Babe Iesus, & then afterward frame your selues to obey him, for then the Lord will knock at your hearts, and if you will let him in, hee will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the Sonne, lest he be angry, and so they perish in his wrath, like Sodome. Hee came in the middle age of the world, to shew that he was indifferent for the world to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man, of what Nation or Countrey soeuer hee bee that feareth

Psal. 2.

Acts 10.

feareth God and worketh righteousnesse, is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his owne good pleasure, and when hee thinketh good. Therefore stay, *Helias*, a- 1. *King.* 17.
non the Rauens will bring thee meat, and thou shalt haue enough. And *Moses* will deliuer Israel. So saluation Exod. 14.
is already prepared of God, and hath beene long since with fulnesse of knowledge, and all excellent gifts, and he will giue them to vs when he seeth good. But we are like whyning children, that will not stay vntill their milk be cold, but would haue it though they bee scalded with it: so we would haue the knowledge of God and liberty, before we know how to vse it. Wee would know the high mysteries and deep counsels of God, before we know our selues: we would haue the liberty of the Gospel, when we know no way how to vse it but in security. But the Lord hee will wisely giue vnto vs as it were our bellies full, when he seeth it good, and when he seeth vs ready for it, who knoweth our hearts better then we our selues.

A light to lighten the Gentiles, and the glorie of thy people Israel.

You haue heard *Simeon* shewing the cause why the Sonne was sent from the Father, why hee became Man, which reigned before in Paradise. What mooued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause, it is that would make a King leaue his Kingdome, and fall to beggery. A great and wonderfull cause it was, that made *Iehouah* to come downe from heauen to suffer miserie vpon the Earth. Two other causes *Simeon* sheweth, why this Messias came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glory before hee came, but were like the Moone when

the Sunne doth ſhine vpon it, or like *Rachel*, which deſpiſed *Leah*, and became barren. And they deſpiſed the
Gen.29. Gentiles light; like that ſonne which was angry, becauſe
Luke 15. his toſt brother came home againe; or like thoſe Labou-
Matth.20. rers which checked the Lord of the Vineyard, becauſe
hee gaue vnto the other Labourers as much as hee gaue
Gen.29. vnto them. But the Gentiles are like *Leah*, who being deſpiſed, became fruitfull. *Simeon* did reioyce in Chriſt, not onely for that he was the glory of *Iſrael*, but alſo for that hee was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? Nay, rather the hand ſhould bee glad, becauſe the head is well, and the head, becauſe the hand is well. The father ſhould bee glad, becauſe his ſonne is ſtronger then himſelfe: the mother ſhould bee glad, becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe: the Miſtris ſhould reioyce, becauſe her maid is better huſwife then her ſelfe. But wee enuie our Brethren & Neighbours, becauſe they are better then we, and becauſe God hath bleſt them with temporall or ſpirituall things aboue vs; if wee ſee they haue learning, then we enuy them for their learning: if he haue more gifts, we enuy him for his gifts, if he haue more knowledge, we enuy him for his knowledge, if he haue more zeale, we enuy him for his zeale; if he haue more riches, we enuy him for his riches; and how can we reioyce, when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fixe your eyes vpon Chriſt alone, and hee will fulfill
Gen.19. your ioy, if you looke not back to Sodome like *Lots* wife: if you loue ioy and gladneſſe, Chriſt is ioy and gladneſſe: if you loue comfort, why, Chriſt is the comforter of all that beare his Croſſe: if you loue life, Chriſt is eternall life: if you loue peace, Chriſt is peace: if you loue riches, Chriſt is full of heauenly riches, and full of liberalitie, to beſtow them vpon all ſuch as loue God: ſo Chriſt is all

in

in all vnto the godly, and they haue more ioy in Christ alwayes, and in all things, then the richest and most glorious, and sumptuous Prince in the world; then *Salomon* himselfe had in worldly riches, honours, pleasures, ioy, ease, or felicitie. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they doe all that they can to fulfill their lusts, and take neuer so much pleasure, and be neuer so merrie, yet they can haue no true ioy, nor peace of conscience; for all the peace, the mirth, and sport they haue, is but deceit, all false, and indurable like the grasse, greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no rest; but they may say, In laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth moane, in riches pouerty, in glory shame, in life my soule is euen dead, in plentie my soule wanteth all things, wherein it should reioyce, it is destitute of all comfort, and possessed with all slauish feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forsaken him. Likewise *Saul*, when God had forsaken him, he had no ioy of his Kingdome, nor of all his riches: and then who had more ioy, *Saul* the King, or *Dauid* the Subiect? So then we see, that perfect ioy can be had in nothing but in God, and in Iesus Christ. Wherfore, as by the streame you may be led to the Fountayne, euen so let the ioy and peace of this life serue to leade vs to God, who is perfect ioy and peace, and there rest like the wise men which were guided by the starre, to come to the true Sonne of grace, Iesus Christ, when he was borne: and if we rest not in him when we haue found him, there is no rest for vs, we shall be like the restlesse Doue, which fluttred about, and found no rest any way, til she returned

Esa.57.& 58.

Gen.4.

1.Sam.16.

to

to the Article: but wee seeme as though wee sought him and found him, when as we doe but play the Hypocrites. *Salomon* saith, That the wayes of the Whore are prosperitie and welfare, for shee euer putteth on a Vizard, that shee might not be knowne to be so vile as shee is: vnder the colour of goodnesse, euill is alwayes lurking.

Therefore also is Christ called the Light, because wee should leaue our foolishnesse, seeing light is come, and that wee should forsake all our lights which are but darknesse, and cleaue vnto his light, which is the true Light indeede.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, & they receiued him with thankfulnes, of whom there was no hope of goodnes left. Who would suppose that the barren Woman should become fruitfull, or the prodigall sonne returne home againe? It is like as if an Owle should be conuerted to see light, or as if the streame would returne into the Fountayne, or as if an old man should become young againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed: the Iewes must first reiect him, before the Gentiles receiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spred vnto the whole world.

Luke 14.23. When the guests would not come, then hee sendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foote, and that which will come, shall come, &c. The Queene of Saba came from the vttermost part of the earth to heare *Salomons* wisdome; and the wisemen came from the East to see Iesus Christ: but wee may say, the Lord was here in the Temple, and I was in my Shop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when hee comes backe againe, I will be better acquainted with him; and so wee esteeme not of his presence in any reuerence sore.

Matth. 12.

The Shunamite ſaid: Let vs build a Chamber for the man of God: then wee ſhould build an houſe. *Zacheus* climbed vp into a tree to ſee our Sauiour, and the Lord ſeeing his diligence, called him, *Zacheus*, come downe, for I will dine at thy houſe this day: and that was a ioyfull day with *Zacheus*, for then ſaluation came into his houſe, and vpon all his family: he gaue the Lord a feaſt, and the Lord made him a farre better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, and ſo for his zeale and endeauour to ſee Chriſt bodily, hee ſhewed himſelfe vnto him ſpiritually, euen to his hearts deſire. 2. *Reg.* 4. 10. *Luke* 19.

To bee reuealed.

Haue an eye to the future tenſe: that which is not, ſhall be. As for example, *Salomon* was wiſe, but he is fooliſh: *Sampſon* was ſtrong, but hee is weake; *Iudas* was a Preacher, but he is a Traitor; *Paul* was a Perſecuter, but hee is a Preacher: *Peter* was a denyer of Chriſt, but now he is a bold Profeſſor of Chriſt; *Moyſes* was learned in the wiſedome of the Egyptians, but now he is learned in the wiſdome of God, by which the wiſdome of the Egyptians is made but meere fooliſhneſſe in the ſight of God. Others as Heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many books ful of wiſdom, and alſo adorned with notable ſentences and wittie ſayings, that one would think all wiſdome were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching manners, counſels and policies: yet, for my part, I haue neither ſeene nor heard of any ſuch, being wiſe in worldly things, & without the wiſdome of God, but that they haue committed ſome notorious fooliſhnes in the ſight of all men, like *Achitophel*, of whom we read, that hee was ſo wiſe a Counſeller, that his counſell was like as one had asked counſell at the Oracle of God; and yet ſee the end of him, he hanged himſelfe, and all for the want 1. *Kin.* 3. 12. 11. *Iudg.* 13. & 15. & 16. *Luke* 6. *Act.* 1. *Act.* 19. *Matth.* 16. *Act.* 4. *Act.* 7. 2. *Sam.* 16. 23. 2. *Sam.* 17. 23.

want of the knowledge of God. It had been better therfore for him to haue had more wisedome, and lesse wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, haue either poysoned, burned, or drowned themselues: and so wee see that the end of the worldly wisedome is meere foolishnesse, and the foolish haue more peace then the wise: for their wisdō, without the feare of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquence of words, in profunditie of wit, to gaine craftily, and spend warily, to inuent Lawes, to expound Riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wisedome is but vexation of the spirit; for all these without the feare of God, doe vs no more good, then their wit did these Philosophers, which notwithstanding sate in darkenesse. And I am afraid, though Christ brought light vnto the Gentiles, yet it may be said, that the Gentiles sit in darkenesse still, saning a few Leuites scattered vpon the Mountaynes for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sunne* and *Moone*, *Beasts* and *Serpents*: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calfe*, *Abazia* worshipped *Beelzebub*, the Moabites worshipped *Chamos*; the Samaritanes did worship vnto *Baal*; so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should bee made of nothing, that the Word became flesh, that God & Man was ioyned together in one person, that one man may bee righteous in the righteousnesse of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse vnto the Gentiles, neither could they beleeue

1.Cor.1.20.

2.Sam.6.

2.King.17.30. Iudg.16.23. Act.19.33. 2.King.19.37. Exod.32.46. 2.King.1.2. 2.King.21.13. 1.King.16.32.

beleeue them. No more can ſome Gentiles amongſt vs at this day, which are but naturall men, therfore they do not beleeue thē; for when they profeſſed thēſelues to be wiſe, they became fooles, ſaith the holy Ghoſt. So then we ſee now what Chriſt hath done for vs, hee hath bound that Serpent, which hath ſowne al the Tares, ſo that the deuil is faine, for want of better lodging, to enter into Swine. Rom. 1. 22.

Heretofore, whereas one followed GOD, a thouſand followed *Baal*; But now Kings and Princes lift vp their heads, deſiring Chriſt to raigne with them, and in them. Heretofore wee made our ſelues like the wounded Man, we were ſpoyled we were ſtript naked, and we were bathed in our bloud, being full of wounds: but now Chriſt hath furniſhed vs, hee hath waſhed vs, hee hath clothed vs, and wee are now become true Iſraelites: vs, which were the vile and wilde Oliues, hee hath graſted vpon the true Oliue, and planted vs in a fruitfull ſoyle. And what cauſe can wee ſhew for this, but onely mercie? For heeretofore wee were called fooliſh, but the Lord hath made vs wiſe, according to the wiſedome of God, in theſe dayes by his Spirit: but if yee deſeue to bee called the fooliſh Nation againe, then yee are moſt vnhappie and moſt curſed. So now wee haue heard that the Lord doth reueale his counſell vnto his Prophets, and how the glory of Iſrael is now reuealed to bee the light of the Gentiles. And you haue the cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was onely his mercie and his loue, becauſe mercie cannot containe it ſelfe within Ieruſalem. Deut. 31.

A light to bee reuealed to the Gentiles, and the glorie of thy people Iſrael.

You haue heard why Chriſt is called light, why hee is called the light of the Gentiles, why the Lord did change a curſe into bleſſing, and why the Gentiles did change darknes for light, and a thouſand Gods for one true God.

Then

want of the knowledge of God. It had been better therefore for him to haue had more wiſedome, and leſſe wit. *Crates*, *Ariſtotle*, *Plato*, and other of the wiſe Philoſophers, haue either poyſoned, burned, or drowned themſelues: and ſo wee ſee that the end of the worldly wiſedome is meere fooliſhneſſe, and the fooliſh haue more peace then the wiſe: for their wiſdō, without the feare of God, doth them no more good then the Arke did to the Philiſtines, which did nothing but torment them, becauſe they knew not how to vſe it, and therefore vnreuerently abuſed it. For if your wiſedome conſiſt in eloquence of words, in profunditie of wit, to gaine craftily, and ſpend warily, to inuent Lawes, to expound Riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wiſedome is but vexation of the ſpirit; for all theſe without the feare of God, doe vs no more good, then their wit did theſe Philoſophers, which notwithſtanding ſate in darkeneſſe. And I am afraid, though Chriſt brought light vnto the Gentiles, yet it may be ſaid, that the Gentiles ſit in darkeneſſe ſtill, ſaue a few Leuites ſcattered vpon the Mountaynes for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped *Mars* and *Cupid*, *Sunne* and *Moone*, *Beaſts* and *Serpents*: ſo the Philiſtines worſhipped *Dagon*, the Epheſians worſhipped *Diana*, the Aſſyrians *Neſroch*, the Iſraelites worſhipped a *Calfe*, *Abazia* worſhipped *Beelzebub*, the Moabites worſhipped *Chamos*, the Samaritanes did worſhip vnto *Baal*; ſo the truth to ſuch ſeemeth falſhood, and error ſeemeth truth. As for example, that the world ſhould bee made of nothing, that the Word became fleſh, that God & Man was ioyned together in one perſon, that one man may bee righteous in the righteouſneſſe of another, which is Chriſt, and that the dead ſhall riſe againe: theſe ſeemed fooliſhneſſe vnto the Gentiles, neither could they beleeue

1.Cor.1.20.

2.Sam.5.

2.King.17.30. Iudg.16.23. Act.19.33. 2.King.19.37. Exod.32.46. 2.King.1.2. 2.King.22.13. 1.King.16.32.

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Then the Gentiles receiued more grace then they deſired for the Lord came vncalled vnto their houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and my light: Chriſt is our grace, your grace, and my grace: and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better then to the Iewes.

Hee came into the world when the world did abound in all wickedneſſe, and ſaued vs when wee moſt deſerued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring ſaluation, to redeeme our loſt ſoules, euen (as it were) againſt our wils: ſo that now we would not be, as we were, for a thouſand worlds.

The blindneſſe of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuerſion, and yet vnderſtood it not, neither ſought to preuent Gods wrath in reiecting of them. Therefore the rocke, which ſhould haue ſaued them, ſhiuered them in pieces: wherein was ſhewed their wonderfull blockiſhneſſe, hauing it ſo often fore-told by their Prophets, figured in their Law, ſhaddowed in their Sacrifices, and reade in their Churches from Sabbath to Sabbath. Euery thing that commeth to paſſe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, & in Prouinces; theſe are all fore-told in the Scriptures, and yet none doe vnderſtand it, ſauing a few choſen ones whom God loueth: For, the comming of Antichriſt, the ouerthrow of Kingdomes, the darkneſſe of Popery, the light of the Goſpell, the conuerſion of the Gentiles, and the reiecting or the Iewes: all theſe are ſet downe in the Scriptures, and yet wee cannot vnderſtand it, though wee heare it day by day, becauſe wee doe not giue our mindes to vnderſtanding.

Such hearers ſhall ſtand in amaze before the righte-

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ous and terrible Throne of God: the dead shall rise, the trompe shall blow, and all the world shalbe in an vproare, and they shall stand quaking, when their hearing without profiting shalbe laid to their charge, and they shall say; O wee haue knowne no such thing. But surely if the Iewes could come out of hell, they would admonish vs to take better heed how to heare: for we heare as though we did not heare at all, our minds are otherwise occupied. Now when wee see any thing come to passe as it is foretold in the Scriptures, then we must say as Christ said, This prophecie is fulfilled; for all things that are written, are come to *Scriptum est, & factum est*, that is, as sure as it is written, so surely doth it come to passe. It prophecieth nothing, but that which truly is fulfilled in due time; and the more often it speakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beset with pearle, so is our calling adorned with Scriptures, for so doth God tender our calling, which is often in his mouth, and wee so often in his remembrance, that he speaketh of vs in euery Booke throughout the whole Scriptures; like a kinde Spouse, whose Lorde is in a strange Countrey, and hee delighteth himselfe with thoughts and meditations of her: so he did long vntil the Gentiles were come to him againe, like the prodigall childe, whose Father did long till he had embraced him. When shall my prodigall sonne come home againe, saith he? I will put my best garment on his backe, and my gold Ring on his finger, and his fare shall be the daintiest morsell. And thus God longeth for our saluation, and hee knocketh at our doores; Is faith heere? is loue heere? is one called the feare of God in this place? *Luke 15.*

And as loue maketh louers sometime to speake plainely and familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide them-

ſelues one from another: So our God ſpeaketh ſometime plainely to his Church, ſometime darkely and myſtically, ſometime hee turneth his face from his Church and deare Spouſe, as though hee would not ſpeake vnto her for loue; as appeareth in the Booke of the *Canticles*. Of the caſting off of the Iewes, & calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſonne of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his ſacrifice: but God reiected *Cain* for his wickednesse, and hee became a reprobate. Euen ſo doth God, hee reiecteth the Iewes, which were the eldeſt ſonne, the true Oliue, and the naturall ſeede, and Gods deare children, if they had continued in obedience; and hee taketh vs, being but the yongeſt ſon, the wilde Oliue, the ſeede of the wicked, and maketh vs children by adoption vnto him, onely of his mercy, without any other cauſe.

Gen. 9. *Gen. 5.1.2.9. 24.10.21.& 11.10.* *Geneſ. 9.27.* *Iohn 10.16.*

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Iaphet* the firſt, and of this *Iaphet* came the Gentiles: of him ſaid *Noah*, *God perſuade Iaphet, that he may dwell in the tents of Sem*: that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheep I haue (ſaith Chriſt) which are not of this fold, the alſo wil I bring, & they ſhall heare my voice, & there ſhalbe one ſheepfold, & one ſhepheard.

Geneſ. 21.

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and enioyed the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

Geneſ. 2.

Geneſ. 25.

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes of *Iſaac*: *Eſau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Iacob* for a meſſe of pottage; and therefore *Iacob* ſtole the bleſ-

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ſing from him : ſo God bleſſed *Iacob*, but curſed *Eſau*: whereby he ſhewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban* : *Leah* was the elder, but bleare or ſquint-eyed : *Rachel*, the yonger, beautifull and faire. 17. Therefore *Rachel* was beloued of *Iacob*, and *Leah* deſpiſed, 18. Yet *Leah* was firſt married, 23. And alſo made fruitfull, 31. but *Rachel* alſo was after married, 28. & more beloued, 30. and hauing enuied her ſiſters fruitfulnes. 30. 1 and repented, God remembred her, and made her fruitful. So Chriſt firſt married the Iewes, and made them glorious; but when they deſpiſed their glorie, he married with the Gentiles, and they enuying their happineſſe; of barren in all goodneſſe, became fruitfull in true holineſſe. *Geneſ.* 29. 16.

The ſixth figure was *Manaſſes* and *Ephraim*, the two ſonnes of *Ioſeph* : *Manaſſes* was the eldeſt, and *Ephraim* was the youngeſt. Both of them *Ioſeph* hauing brought to *Iacob* his Father, that he might bleſſe them, he tooke *Manaſſes*, and put him towards *Iacobs* right hand, that hee might bleſſe him firſt and more plentifully, and he tooke *Ephraim*, and put him towards *Iacobs* left hand: but *Iacob* ſtretched out his right hand, and laid it vpon *Ephraims* head, which was the yonger, and his left hand vpon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed vs, when there was no hope left for vs.

The ſeuenth figure was *Rahab*, a Harlot in Iericho, who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the Spies that *Ioſhua* ſent, and in time of danger hid them, that they ſhould take no harme : ſignifying thereby, that the Gentiles ſhould receiue and embrace the Iſraelites and Meſſengers of the Goſpell, and keepe them as ſafely, and defend them *Ioſhua* 2.

as diligently, as *Rahab* did the Spyes of Israel.

Ruth. 4. The eighth figure was *Ruth* a Moabite: of her *Christ Iesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Iewes, and for the Iewes, but also of, and for the Gentiles, which were the lost sheepe, vnhoped for, being strangers from the covenant.

Iudg. 14. The ninth figure was *Samson*, who being a Iew, would needes marrie with a Gentile; signifying that *Christ Iesus* would also marrie with the Gentiles, as he did with the Iewes.

1. *King.* 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Ægyptian and Gentile; signifying thereby, that Christ would take him a Spouse among the Gentiles to marrie with himselfe, as *David* in the *Psalmes* declareth.

Psalm. 45.

2. *King.* 5. The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gehezi*, the leprosie of an Heathen and ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the New Testament. For like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the Mercy-seat: so the old Testament and the New looke one towards another, and yet point at one and the same thing.

Matth. 2. The first Type or figure in the new Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a Starre: signifying, that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Iesus* with ioy.

Matth. 2. The second type or figure was Christ his going into

Egypt

Egypt, ſignifying thereby, that hee ſhould goe from the Iewes to the Gentiles, becauſe the Iewes refuſed him, through vnbeliefe, abundance of wickednesſe, and want of reformation: ſo wee ſee that nothing can driue away Chriſt but ſinne.

The third type was, Chriſt whipping the Iewes out of the Temple, ſhewing thereby, that the Iewes ſhould bee whipped, or caſt out of the ſpirituall Temple; and the Gentiles ſhould occupie it. This (beloued) belongeth vnto vs, to whom the Lord ſo wonderfully hath made his light to ſhine. *Mat.21.12.*

The fourth figure is, the parable of the Vineyard, that was taken from them that poſſeſſed it, and giuen to them that ſhould bring forth the fruits therof, and yeeld better increaſe vnto the Lord of the Vineyard. *Mat.21.33.*

The fift figure was, the Parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, he would not, and did repent, and went to labour in the Vineyard: the firſt ſignified the Iewes which made many vowes, with ſuch a ſhew of godlineſſe, which was but hypocriſie, whom the Lord reiected and caſt off, and ſaid, that the Publicans and Sinners ſhould ſtand in iudgement to condemne the greateſt of them. *Mat.21.28.*

The ſixt figure was, the feaſt that the Lord made vnto the diſobedient Gueſts, whom the Lord inuited to his banquet, which was onely ordayned for them, and who promiſed to come vnto it, and yet refuſed and would not come, but alleaged ſlight excuſes, taken from their loue of earthly and tranſitorie things aboue God. Therefore the Lord ſent into the high-wayes, to call and compell the Gentiles to come, which came, though ſome left their wedding garments behinde them. *Mat.22.2.*

The ſeuenth type or figure was, the viſion of *Peter* in Ioppa, when hee was on the top of the houſe, where he *Act.10.*

saw the vessell come downe, that had in it all manner of foure-footed beasts of the earth, and wilde beasts, and fowles of the ayre, and creeping things, where also the voyce said vnto him, *Arise, Peter, kill and eat*, wherein the Lord shewed vnto him, that hee should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the Law of God: therefore when *Peter* was sent to *Cornelius* house, he said, *Verse 34.* *Of a truth, I perceiue that God hath no respect of persons, but in euery Nation he that feareth God, and worketh righteousnesse, is accepted of him.*

Many other examples of our calling, as the strayed sheepe, the lost groat, the prodigall sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I bee not, then haue I not fulfilled this prophecie: therefore let vs striue to doe well, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heauen. *Luke 15.* *Luke 5.*

Now all these prophesies are fulfilled, the blind see, the lame goe, the dumbe speake, the deafe heare, the maimed worke, the dead are quickened, the Lepers are cleansed, and the poore receiue the Gospell. Therefore who will despayre, and say, Light is not reuealed vnto mee, when as he seeth it to bee reuealed vnto whole Nations? And so solemne is our calling, as that in so many places of the Scripture it is fore-told, whereby we see how dearely the Lord tendreth our saluation, like as a kinde Spouse which was longed for, while she was in a strange Country, for Christ longed for the Gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely, righteousnesse and saluation: first righteousnesse, then saluation: first repentance, and then forgiuenesse of sinnes, the Summe of the

Gospell,

Goſpell, leſt wee ſhould ſee Heauen in Hell, and Light in Darkneſſe, and ioy in anguiſhes. Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand, and ouerthrow with the other by prophaneneſſe; like thoſe men, which while they ſurfetted at their glutonous Tables, called vpon God for health. Chriſt is not receiued with the left hand: if the Father offering a gift, doe ſee the Sonne ſtretch forth his left hand, he wil withdraw his gift from him. I ſay, let vs not contemne our light, as the Iewes contemned their glory.

For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great & mighty Kings haue earneſtly deſired to ſee, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banquet, vnto which a thouſand Meſſengers haue inuited vs, and alledge none excuſes: ſay not, *I haue married a wife, I haue bought Oxen, I goe to ſee a Farme, &c. and therefore I cannot come*, neyther will I come. Well, doe ſo, if that ye will needs: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another: and *Eſau* ſhall weepe for the bleſſing, but ſhall not haue it. *Matth.* 13. *Matth.* 22. *Heb.* 12.

But giue mee a reaſon, I pray thee, why thou wilt bee called the ſeruant of God, which doſt not ſerue him; or the child of God, which doſt not loue him; or the Diſciple of Chriſt, which doſt not learne of him: yet his raine falleth vpon all, iuſt and vniuſt, and hee giueth thee all things for nothing: The Sunne doth giue his light for nothing, the deaw doth giue his moyſture for nothing, the Riuers doe giue their waters for nothing; and the Earth doth giue her fruit for nothing.

What ſhall wee doe then when the Sunne ſhineth? Wee muſt not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the Sa- *Rom.* 13. *Epheſ.* 5.

uage beaſts, who as ſoone as the day ſprings, betake them to their trauell, & euery bird welcommeth it with many a ſweet ſong. Chriſt is light, and this light is come; therefore hee that ſeeth not now, is blind, Are not they then blind which yet ſee not, that prayer for the dead is vaine, needleſſe, and bootleſſe? But thicke darkneſſe needes a mighty light to chaſe it away. So that hee which beginneth to root out ſome error or ſuperſtition, at the firſt ſhal haue much adoe, for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall cry againſt her in the maintenance thereof: and withſtanders of reformation ſhall ſay, Great is *Diana* of Epheſus: and ſo for a long time they ſeeme to waſh the *Æthiopian*, or the blacke Moore; the more they waſh him, the more they gall him and yet he is an *Æthiopian* ſtill: but in the end the Arke
1 *Sam.* 5. ſtandeth, and *Dagon* falleth downe: and truth triumpheth ouer falſhood, hauing got the victorie; and light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkeneſſe continue amongſt vs ſtill? To him that asketh, what Scripture haue you againſt it? it is ſufficient to anſwer, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will ſay, who hath required theſe things at your hands? But what is this? for euery idle word you muſt giue account, as our Sauiour Ieſus Chriſt ſaith, *Math.* 12. And whatſoeuer is not of faith is ſinne, *Rom.* 14. 23. They aske, What, ſhall we not ſay, God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou doe not? What ſaiſt thou, when thou mentioneſt the death of thy firſt Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doeſt thou leſſe loue theſe, not praying for them, then thou doſt them, for whom thou ſaiſt, God be with them? &c.

But thou haſt ſpeeches enow to vſe if thou wilt needs ſay ſomewhat, and leaue ſuch ſuperſtitious and offenſiue ſentences: if hee bee a good man, thou mayſt ſay, The Lord

Lord bee thanked for his deliuerance, or the like: but if hee bee not, then thou maist say, God grant wee may doe better then he hath done, and that by his fall we may learne to rise from sinne, or some such thing: whatsoeuer hee bee, thou maist say as *Dauid* saith of his childe, giuing a reason why he would not pray for him any longer being dead: Can I call him backe againe? I shall goe to him, but hee shall not returne to mee: or any other words, so they bee wise, and therefore not against the Word. What then is to bee done? As *Iacob* said to his wiues and children; Giue me your Idols that I may bury them: so say I vnto you; Giue me your superstitions that I may burie them, that they may remaine with you, or in you no longer, to the dishonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you: and because you are mine, and I am yours; O that my voyce were as the whirle-wind, to beat downe, roote out, and blow away all your superstitions, that they may no longer raigne amongst you! or rather, O that Christ which is our light were come into vs all, and shined so bright, that wee were ashamed of all our darknes! of all, not of mind onely, but of will also, and of workes, that we no longer would walke in darknes, for few houe the will to walke according to the Word, either in darknes or light: wee can see to sinne in the darke aswell as in the light: and doe rather, because the light discouereth both the harlot and the thiefe; so they are afraid of the light: but assured be we, where light is not, Christ is not: for Christ is light; and let none be afraid to seek this light which is so good, so excellent, and so profitable for vs; for it doth not only descry it selfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue wil shew it selfe, & good things cānot now hide themselues, for he that is light, doth delight to please God in the light. It is no maruel though a man stumble in the *Iohn.a.*

the darke: but he which ſtumbleth in the light, is not very ſtrong, becauſe hee ſeeth his way before him. Once wee ſtumbled at euery ſtraw when we walked in darkneſs: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you will, pride roſe, and we fel; luſt roſe, and we fel, &c.

Were *Egypt* as light as *Goſhen*, wee ſhould haue Idolaters as ioyfull as true worſhippers; but there is palpable darkneſſe, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goſhen*: therefore flye *Egypt*; but if thou liue in *Egypt*, that is, walke in darknes, or commit wickednſſe, though thou ſinne in the darke, the light will bewray thee, and thy conſcience will accuſe thee, & condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for our life ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is reuolted.

But many Scroules may be written of our ſinnes, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidell: he that beleeueth not God, is an Atheiſt: hee that worſhippeth any thing more then God, is an Idolater: euery mans conſcience ſhal condemne himſelfe. Yet men will leaue godlines for riches, but they will not leaue riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion, as many doe now their gold and their riches: O intolerable wickednes! For many there are that could bee content neuer to die, but liue euer here with their riches and pleaſures. And is not the godly more deſpighted for his godlineſſe, then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs, then the limmes of Satan? So dearely euery one loues ſinne, and drawes ſinne vpon ſinne, till there bee a Chaine of many linkes, and monſters therein drawne moſt lothſome. And though we of our ſelues run ſwiftly to hel, yet the moſt driue vs, to make vs hie faſter

they

they come vnto vs, and ſay, Your fathers loued vs well: and ſaid vnto vs, If you will be faire, you ſhall be wiſe; if you will be drunke, you ſhall be rich, &c. Yea euery one pointeth, and ſheweth vs the way that leadeth to deſtruction: and how few are the number of them that do ſhew vs the way of vertue and godlineſſe?

And thus wee are euen as forward as thoſe Iewes that ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeares agoe, when ignorance ſpred ouer all, and all *Egypt* was ſmitten with darkneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt, or an Epicure, which liues without God in the world? we haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light: but we had rather he had brought darknes; for we loue darknes more then light. The Angels, the Heauens, the Word, the Spirit, are light, and wee that ſee it, are darkneſſe: for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, ſuch a death is day vnto vs Faith is flowne away, Truth is become a Pilgrime, and euery ſtring is out of tune. He that ſhould weepe and be ſorrowfull, laughes: and truth is brought to the ground, yea poore truth is perſecuted to death: but ſinners are ſtubble, and their ſentence is, Burne them.

How fine would bee the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſin, and giue it gall to eate, and when you haue done ſo, ſet a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carry the croſſe, and when it hath carried the croſſe, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, bury it; and when you haue buried it, role a great ſtone vpon the head of it, and ſet watch-men to keepe it, euen faſting and prayer, that it may neuer ariſe againe to raigne any more? the which the Lord for his mercy ſake grant, *Amen.*

FINIS. THE

THE CALLING OF IONAH.

IONAH. I. 1, 2.

1. *The word of the Lord came to* Ionah *the ſonne of* Amittai, *ſaying*;

2. *Ariſe and goe to* Ninive, *that great City, and cry againſt it, for their wickednesſe is come vp before me.*

YOu haue heard the ſweet ſong of old father *Simeon* like the pleaſant ſong of a ſweet bird before her death, ſetting forth the ioy of the righteous that imbrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come to vs, wee would not come vnto him, but in all our doings wee wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to driue him, without all hope of mercy, from vs. So we continued like flies, which flutter about the candle, till they haue conſumed themſelues, When wee had done as much as in vs lay to driue him away from vs, then he ſaued vs, and recompenced good for euill vnto vs. So that if God had loued vs, no more then we loued our ſelues, we might haue periſhed in our ſins, and

and our bloud ſhould haue been vpon our owne heads. If Chriſt be the Light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but many doe ſhut their eyes againſt it, leaſt they ſhould ſee: and not onely many ſmother their owne light, but the Sunne ſaith vnto the Moone, Shine not; and the Moone ſaith vnto the Stars, Be not bright. And many haue ſmoothered their light ſo long, that the dampe hath put out the candle; and thus they labour to bring the darknes of *Egypt* vpon *Goſhen*: ſo that their eyes haue forgotten to ſee: and ſo many goe out of the way, becauſe they would not looke vpon the candle, and the Deuill giueth to euery one that which he wiſheth, ſo it may be for his hurt. But who can but pitty, that with the ſame Manna which commeth from heauen, and feedeth many to life euerlaſting, ſo many are poyſoned, and finde in it nothing but the ſauour of eternall death?

The Iewes had no cauſe to enuy our Light, for he gaue them glory: he was poore, and yet hee gaue them riches: he was counted baſe, and yet he made them honourable: he was contemned, and yet he made them beloued: they were full of darknes, and he brought them light; but they contemned his light, and ſo procured their owne condemnation. And therefore now it is come to paſſe, that they are become vagabonds vpon the earth; and moſt contemned of all other Nations, and in euery people haue a dwelling; euer ſince they prophecied euill vnto themſelues, ſaying; His bloud be vpon vs and our children, goodneſſe hath put on the face of baſhfulnes amongſt them.

If thou imbrace Chriſt as *Samson* did, then Chriſt is thy glory: but if thy glory conſiſt in beauty, which fadeth; in gay cloth, which weareth; in wealth, which waſteth; or in Gold, which ruſteth; then Chriſt is not thy glory.

We haue gone long with an old man, and now we haue loſt him, but wee are loth to part with him, hee is ſuch a

good companion: neuertheleſſe wee hope to finde him againe in *Ionah*.

Wee haue gone but ſlowly with him, as with an old man that is not very ſwift of foote: but now we muſt run with *Ionah* as with a Poſt, leſt *Nineue* be deſtroyed.

The Prophecie of Ionah.

I neede not to ſhew the authoritie of Prophets: but concerning their ſorts & differences, there are three ſorts of Prophets. The firſt were ſuch, as called vpon the name of the Lord in Prayer for the people, and receiued an anſwer from the Lord in the peoples behalfe: of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Prophets, were ſuch as God raiſed to expound the Law, & declare the will of God vnto the people, when the Prieſt and ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was *Eſay*, *Ieremy*, *Ezechiel*, *Daniel*, *Hoſea*, *Ioel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort, were ſuch as haue bin ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. *verſe*. 1. *Sam.* 10. 9.

Now in the ſecond ſort of theſe, was *Ionah*, whom God ſent to declare his will to his people, vnto whom alſo the Lord did reueale the ſubuerſion of Kingdomes, the ouerthrow of Tribes, the captiuity of Nations, the calamities that were to come vnto the ſonnes of men for iniquitie and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not beene at once, but were raiſed vp by the Lord God, ſome here, ſome there according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but as much as was ſufficient for them, euery one in their times and places. Neither hath any of them told as

much

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles. but they haue left none for vs, but they haue all set open the whole will of GOD vnto vs, and euery Prophet now bringeth onely gold, myrrhe, and frankincense, like the Wise-men that came to see our Lord.

There are three things that moued me to take this story in hand aboue all others. First, because you know the story, and therefore can the better conceiue of the matter as I goe forward with it. Secondly, because it is briefe, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not hee that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time he prophecied, it is written, 2. *King* 14. 24. Hee departed not from any of the sinnes of *Ieroboam* that made Israel to sinne; which commendeth the holinesse of *Ionah*, in that he in the midst of their corruption wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to bee a Prophet amongst the people of God. For he had prophecied in Israel, before he was sent to *Nineue*, as the word also doth argue; which layeth open and magnifieth the great loue of God, in that hee sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them, so that there merely stept before iudgement. 2. *Reg.* 14. 25.

His name was *Ionah*, which signifieth a Doue, which admonisheth vs, that as wee labour to be as wise as Serpents, so we should also desire that we might bee as simple as Doues. His Fathers name was *Amittai*, which signifieth

rifieth Truth. I would that Truth were euery Preachers Father.

There are two ſpeciall things contayned in this Hiſtorie. The firſt, the great mercy of God ſhewed vnto three ſorts of men: the *Niniuites*, *Ionah*, and the *Mariners* 1. in reſpect of the Niniuites, that he ſent a Prophet to Niniue, a Citie of the Gentiles, which were ſtrangers from the Couenant, from the Promiſe, and ſtrangers from the Common-wealth of Iſrael, and conuerted them by his preaching, and ſo ſpared them now.

In regard of *Ionah*, that being, for his diſobedience in 2. flying to Tarſhiſh, when he was ſent to Niniue, throwne into the Sea, he prepared a great Whale to ſwallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preſerued him: and after three dayes deliuered him thence ſafe, and then caſt him not off, but continued him in his calling, & wrought powerfully by him, both in the ſhip, conuerting the Idolatrous Mariners, and in Niniue, humbling the King, and the whole City.

And laſtly, when hee had moſt vnworthily doubly 3. murmured and iuſtified himſelfe againſt God, hee contented himſelfe with gentle and milde reproofe of him. In conſideration of the Mariners, that hauing beene Idolaters all their liues, & now in danger, giuing the honor of God to their owne fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed and made vowes vnto the true God; and by his mighty power, hauing the Wind and Seas calmed, were then, and for euer ſaued.

The ſecond thing is *Ionahs* fall, and riſing againe. His fall firſt, ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: Secondly, ſuffayning his puniſhment, manifold and long feares, caſting into the Sea, and continuing in the Whales belly three dayes, and afterward, his reproofe and conuiction. His riſing, firſt,

repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duty, crying againſt Niniue couragiouſly.

We haue ſeene *Ionah* afarre off, if we would, we might ſee him neerer. Hee that receiues a Prophet in the name of a Prophet, ſhall receiue a Prophets reward. Therefore let vs prepare our eares to heare, and receiue the Word of God preached by the Miniſters, & let vs thinke, that *Ionah* is come againe to our houſes to preach, and whether it be 40. dayes, or 40. weekes, or 40. yeeres; they that liue like Sodome, ſhall be puniſhed like Sodome. But as our Sauiour ſaith to his Diſciples, *Pray that your flight bee not in Winter, nor on the Sabbath:* ſo ſay I vnto you, Pray that the Lords comming be not on the weeke dayes, for if he come then, how ſhould he find you? Therfore I pray you learne at leaſt now, and giue good eare, that you may heare ſufficient for all the weeke.

Matth. 24. 21.

The Word of the Lord came to Ionah, *the Sonne of* Amittai, *ſaying: Ariſe, and goe to Niniue, &c.*

Herein I obſerue, that *Ionah* went not before hee was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall Calling and Commiſſion from the Lord himſelfe: for it was vnmeete to caſt the Childrens bread vnto the Dogs, vnleſſe hee had a ſpeciall Commandement from God ſo to doe.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or authority from God, as *Aaron* had. And although they haue not their authority in that forme & manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himſelfe, *Ariſe, and goe to Niniue:* yet they muſt haue their warrant from him, elſe their calling is vnlawfull.

Heb. 5. 4.

But now heere is another authority crept into the Church, that makes ſo many Idols, which haue eyes and ſee not, tongues and ſpeake not, eares and heare not, and that

that is this, when one ſtalleth vp another into *Moſes* Chaire, not hauing *Moſes* Rod, nor *Moſes* Spirit. But this Gall will not hold ſpurring. Further, I obſerue, that as the Word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuits, and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tyborne, while Maſſes are ſaid for them at Rome.

The Word of the Lord came vnto Ionah, *&c.*

That which came vnto him, was not alwaies with him: but ſo it was, that when the Word of the Lord came vnto any of the Prophets, then they were well furniſhed with abilitie to teach, to preach, to reproue, or to command whomſoeuer the Lord would haue ſo handled. As by example: *Nathan* the Prophet bid *Dauid* the King, that he ſhould build a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where wee ſee, that when hee bid him build it, then the Spirit of the Lord came not vnto him, to bid him ſo to doe. And therefore the Spirit of God came vnto him the very ſame night, and bid him that hee ſhould goe to *Dauid*, and bid him, that hee ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his Spirit and his Word are conſtant, and therefore neuer ſaith and vnſaith one thing. 2. *Sam.* 7. 1. *Chron.* 17.

Againe, the Prophet *Eliſha* ſaid, 2. *Kin.* 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the ſame vnto him: which doth note vnto vs, that the ſame Word whereby the Lord hath, and doth reueale maruellous things vnto the Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the Will of God it comes vnto them, to reueale vnto them what hee would haue them to doe, and when it pleaſeth him. 2. *Kings* 4.

Alſo *Daniel* ſaid, that the Lord did not reueale the Kings Dreame vnto him, for any wiſedome that hee had more Dan. 2. 30.

more then any liuing, but onely for the Kings sake, and for the poore people of God sake: & so you must thinke of vs that are the Ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisedome or worthinesse that is in vs, more then other men, but for your sakes, and that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good.

From the calling, we come to the charge.

Arise, and goe to Ninive, that great, &c.

God commeth and findeth vs all asleepe, then he bids vs arise; for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter*; When thou art conuerted, strengthen thy Brethren, teaching them by your experience.

Luke 22.32.

Now adayes men take vpon them to reproue others for committing such things, as themselues haue practised, and doe practise without amendment, notwithstanding their diligence in teaching others their duties; they can teach al the doctrine of Christ, hauing three syllables, that is, *Follow me*. Therefore these are like some Taylors, which are busie in decking and tricking vp others, but goe both bare and beggerly themselues. Yet they will not leaue vs plucke out the mote that is in their eyes, vntill wee haue plucked out the beame which is in our owne eyes.

Goe to Ninive.

Ninive was the greatest & ancientest City in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it, rather for the greatnesse and beautie thereof, then for the name of *Ashur*, which was the builder and first founder thereof, as we reade in the Booke of *Genesis*. It had a faire name, but foule deeds, like this City.

Genes. 10.11.

Goe to Ninive, &c.

God would not suffer any people to bee vntaught: therefore he hath written this name in great letters, easie

to

to be read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Ionah* to Niniue. But when *Paul* with *Silas* and *Timothy* had gone throughout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the Spirit suffered them not.

Psal.19.1,2,3.
Rom.1,19,20.
Genes.9.
Genes.19.
Acts 16.6.

Goe to Niniue.

The Iewes would not heare the Word of God by *Ionah*, and therefore the Lord sent him to Niniue. They that grieue the Spirit, quench the Spirit. Then goes the Prophet from Samaria to Nineue. The word was in Samaria, it went thence to Niniue: The Gospell was at Ephesus, it is come into England: it is gone out of the Citie, but it may depart from England againe. If any thinke that hee standeth, let him take heed lest he fall.

Reuel.2.4,5.
1 Cor.10.12.

But the Prophet goes from Samaria to Niniue, that was, both to shake off the dust of his feet, to witnesse against them their obstinacie and hardnesse of heart: and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may bee to signifie, that the Iewes for their contempt and negligence should bee reiected, and the Gentiles should be receiued into the fauour of God, that they might bee an holy and

ſanctified people vnto the Lord in their trouble.

That great Citie.

Ninive had fifteene hundred Towers in it, as ſome doe write, and a hundred and twenty thouſand little children (as it is noted in the end of this ſtory) therefore it may well bee called a great Citie: but the greater it was, the more vngodly it was. For as one man taketh ſickneſſe of another: ſo one man is infected by the wicked words, and ill example of another, and ſo taught to ſinne the more till the meaſure of ſinne be full. *Ionah* 4.1.

And cry againſt it. &c.

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then to goe and call them to the battell; and now he bids him cry out againſt them, and ſo terrifie them. Euery Prophet is a Cryer, as appeareth, where the Lord biddeth *Eſay* to lift vp his voice like a Trumpet. Euery Prophet muſt both be plaine and bold; and this many times maketh the poore ſeruants of God to ſpeake their minds as plain & bold, as if they ſate in iudgement. *Iohn* was a voice, a voice would not ſerue, hee was the voice of a Cryer, and yet hee could not make all the crooked ſtraight, nor the rough plaine. *Eſay* 40.1. *Luke* 3.

And becauſe all the Preachers of the Goſpell ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written; The holy Ghoſt came downe in fire and tongues: but this fire is quenched, and the tongues are tyed vp, ſo that they that ſhould cry are ſtarke dumbe: but though they cannot ſpeake, they can ſee if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheepe, then we haue of our ſoules.

If Preachers were not deafe, they needed not to cry one to another; but ſuch is the dumbneſſe of Preachers, and the deafneſſe of all ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

If

If ye were not deafe, we need not to cry, but because yee be dull of hearing, therfore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies vnto you, and yet how little doe you regard it? But are not ye commanded to heare, as well as we to cry? Yea, the Cocke croweth when men are asleepe, yea, the Cock croweth, and still *Peter* yet denyeth his Master. *Matth.26.70, 72.74.*

Before you cry vnto the Lord, heare what the Word cryeth vnto you, and let not your works cry for vengeance, while your tongues cry for mercy.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or any other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say, his heart is cleane? *Prou.28.9.*

And cry against it.

Our sinnes buffet God on euery side, as the Iewes buffetted Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to cry against vs. When God cryes, then we should weepe, considering wherfore hee cryes: for there is nothing that can prouoke the Lord to cry, but sinne, and that he euer cryeth against. Doe what you will, and say what you will, and the Lord will not be offended with you, vnlesse you sinne: but if you commit sinne, he is iust, and therefore will not leaue, till he hath by crying slaine either you, or sin, that raignes in you. For as an angry man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord crosseth and followeth vs with his Iudgements, vntill hee hath slaine that, which most deadly he hateth, sinne.

And cry against it, &c.

Reproofe is the necessariest office, yet is it least regarded, yea, most abhorred. For now wee thinke if one reproue vs, he hateth vs. But the Lord saith, *Leuit.* 19. Thou shalt not hate thy brother in thine heart, thou shalt reproue him, and suffer him not to sin: noting thereby, that if we flatter any *Leuit.19.17.*

in their sin, or see them sin, and not reproue them for it, it is a manifest signe that we do it of hatred, how great loue and good will soeuer we pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

Yea, if a Preacher reproue sin, hee is thought to doe it of hatred, or of some particular grudge: and to bee too busie, too bitter, too sharpe, too rough; and therefore say, hee should preach Gods loue and mercy, for hee is a Preacher of the Gospell, hee tels vs of, and threatens with the Law, and so throwes vs downe too low, some to despaire: as though wee preached the Law only, or chiefly, and not the Gospell also continually, to them that lothe and striue against their sinnes, though they sinne grieuously. Others, as though they were galled, will say, Let him keep his Text, or they will say, Hee is beside his booke: as though no text in Scripture reproued sinne, and so of all doctrines, the doctrine of reproofe and reprehension of sin, is most contemned, and least esteemed. But let a Preacher preach darke mysteries, or profane speeches, or vnprofitable fables, or friuolous questions, or curious inventions, or od conceits, or brain-sick dreams; and any of these wil be more welcom vnto them then reprehension, which is most profitable and necessariest of all. *Balaams* Asse neuer spake but once, and then hee reproued. Then if *Balaams* Asse reproued *Balaam*, how much more ought *Balaam* to reproue Asses, or such as will bee no otherwise then beasts in their behauiour? But perswade your selues, beloued, which is most true, though we speake as if wee were angry with you, and threaten as if wee would hurt you, and cry against you, as if we hated you, yet wee loue you in the deareſt blood wee haue; and therefore, though with persecution we preach the Law, to leade you to the Gospell; we preach Iudgement, that you may finde mercy; we preach hell, to bring you to heauen; whatsoeuer, and howsoeuer we preach, we do all to fil your hearts with ioy in beleeuing, and hauing made you fruitful

Numb. 22. 28.

in

in all good works, present you without spot, nay, glorious also, as a Virgin most beautifull, to the Lord of all grace and glory, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what should hee cry? Indeed it is not expressed in this place. But what then? Why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probabilitie, as they doe gather out of diuers places of the New Testament, that they ought to be obserued. But *Ionah* hath not left it doubtfull what he was to cry: for in the third Chapter, Verse 2. The charge is repeated, and thus expressed: Goe, and proclaime against it; the Proclamation which I speake vnto thee. Hee was then to cry what God had commanded him. O that none would cry but what God had commanded!

Iohn 16. 12. *Iohn* 21. 25. *Act.* 1. 3. 1. *Tim.* 6. 20. 2. *Tim.* 1. 13. & 2. 2.

But what did God command him to cry? euen that which he afterward cryed: Yet fortie dayes, and Niniue shall bee ouerturned. Ouerturned? Yea, ancient Nineue, faire Niniue, proud Niniue must be destroyed. No man sits so high, but destruction sits aboue him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cryed against them; but God, the most gracious would haue them cryed against, that they might cry out woe and alas for their sins, so preuenting deserued and threatned vengeance: for they hearing the cry of God, cryed out themselues, and that in great humbling to God, so God heard their cries, and tooke pitie on them.

Isaiah was commanded to cry, and he cryed: All flesh is grasse, yea all the glory thereof like the flowre of the field. The grasse withereth, the flowre fadeth, when the Spirit of *Iehouah* bloweth on it. Surely the people is grasse. *Iohn* was commanded in the spirit of *Elias* to cry, and hee cried, Prepare the way of *Iehouah*, make euen in the desert a path for our God. And *Ionah* was commanded to crie, and he cryed:

Isai. 40. 6, 7.

Esay 40.

Matth.3.3. Ion.1.2 & 3.2. Isay 58.1. cryed: *Yet forty dayes, and Nineue shall be ouerthrowne.* And all the Preachers of the Gospell are commanded to *cry*, and that *aloud*, not to *spare*, to lift vp their voices like a Trumpet, to shew Gods people their defections, and the house of *Iacob* their sinnes. And then also, if they thereby bee truely humbled, to proclaime vnto them, Their iniquitie is pardoned, they haue receiued at the hand of *Iehouah* double for all their sinnes. *Ie is required of the dispesers of Gods secrets, that they be found faithfull.* And woe to them that loue the pleasures of sinne more, then the glory of God.

Isa 40.4.

1.Cor.4.4.

For their wickednesse is come vp before me.

For, &c. We haue heard the charge it selfe giuen, heauy newes, that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most ancient Citie, must bee ouerturned, and that within fortie dayes: what is the cause? *Their wickednesse is come vp before mee:* as if hee had said, Niniue hath followed her lusts, and forgotten the Law, to satisfie her desires; shee hath notoriously despised her Soueraigne, defied all well-meaning, all good dealing: and this is knowne to the iust Iudge, and at his barre she is arraigned, and her accusers stand crying at the barre of iustice. Therefore she may no longer be forborne, execution of iustice must needs bee done: let her therefore prepare for death; and that shee may *cry against her, Yet fortie dayes, and Niniue shall be ouerturned: for their wickednesse is come vp before me.*

When God sends cryes vnto a people, it is a most manifest signe, that their wickednesse is come vp before him, which doth cause him thus to exclaime, thus to cry out against them. And then if they will not repent, whilest Gods cryes continue crying amongst them, the Lord of Hosts will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites in a scroll, that withall, you the daughters of Niniue may see, that wealth and wicked-

nesse

neſſe go together, proſperitie and ſecuritie kiſſe each other? Ninive (ſaith *Nahum*) was like a poole of waters, moſt populous, and full of all ſtore, which to increaſe, it was wholly full of lying, deceit, and fraud, ful of robbery, oppreſſion, and all violence, a bloody City: whereby it increaſed in wealth, they flouriſhed in honor and glory, and therefore as *Zephanie* hath it, was a reioycing, a rioting citie, ſate ſecurely, and proudly contemned others; ſaying, I am, and none is beſides me. Moreouer, it was the Miſtris of Witchcrafts, a moſt idolatrous Citie; yea, ſold people through her whoredomes, and Nations through her Witchcrafts, and made other idolatrous like her ſelfe, as 2. *King.* 16. 10. *Nah.* 3. 1, 2, 3. & 2. 11, 12. *Zeph.* 2. 15. *Nah.* 3. 4.

Their wickednesse is come vp before me.

Sinne mounts vp on high, like the Tempter, which led Chriſt vnto the top of the pinacle, to behold all the pleaſures of the world at once, and then becauſe we haue falne downe before the god of this world, and tempted the God of heauen, whether he be iuſt, or no; therefore wrath ſpeaks out of the fire. Now thou haſt taken thy pleaſure, thou muſt alſo take thy puniſhment.

A moſt heauy and grieuous thing it is, if you knew what you are doing here, and what your ſinnes are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſerving the Deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and blood could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre and crie for vengeance to fall vpon vs, for committing ſuch heinous ſinnes againſt the Majeſtie of God.

An Arrow is ſwift, the Sun is ſwifter, but Sin is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for though

though *Nimrod* could not climbe to heauen, his sins flew vp to heauen: and though we stay below, our sinnes ascend high, like the Tower of *Nimrod*, but they sling vs downe to confusion, and we become Babel. For when we sinne, we are as the shel-fish, which the Eagle taketh, and flyeth into the aire with, and then letteth it fall vpon the rocks, and so dasheth it in pieces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs down low vpon the rocks of shame and contempt, and terrour of conscience: and so having crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs.

Is come before me.

To them which aske, how our sinnes ascend and fly vp before God; I answer, God here speakes vnto vs after the manner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified, God had seene their wickednesse.

We fast as before him, we pray as before him, wee giue almes as before him, and we do euery good thing as before him, because wee doe it freely, and as it were, not caring, who lookes vpon vs. But we sinne as behind him, because we hide and cloke our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing vs, and instantly telling vs; wee are about that which we cannot iustifie. And we suppose that we sin behinde him, because wee sinne here below, saying with our selues in the consideration of our blinded hearts, as *Eliphaz* accused *Iob* to haue said: Is not God in the height of heauen? and see the highnesse of the starres how high are they? Therefore how should God know it? Should he be able to see through the darke? The thick clouds are a couering to him, that he may not see, and he walketh vp and downe the round circle of the heauens. But then chiefly wee imagine that God beholds vs not, when men cannot see vs:

Iob 22,12.13,14

as

as if God could not know, when men cannot ſpie. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but only outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea, the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behinde him with one looke: but God ſeeth all things at all times. Though we ſinne as cloſely as wee can for feare of hatred, or ſhame of the world, or for any other reſpect; yet God ſaith, Your ſinne is come vp before me. For though wee couer it, and hide it, and colour it, yea, and as it were, burie it as well as lyeth in vs, yet all is open vnto him; therefore hee ſaith, Your ſinne is come vp before me.

For when we ſpeake euil, he is all Eares to heare vs, and when we doe euill, he is all Eyes to behold it: Therefore, O fooliſh man, doe not thinke that God ſeeth not which man ſeeth not: for when he lookes vp, hee ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickednеſſe ſhould lye in darkneſſe vnrewarded, & men ſhould not be terrified from ſinne, but rather by the example of other allured to ſinne freely, ſecretly. For, *Ananias* might haue gayned by his craft, if God had not ſeene his heart, which men ſaw not; but God ſaw his diſtruſtfull, and diſſembling, and corrupt heart; therefore he loſt his goods, and his life too. *Acts* 5.

If God had not ſeene that which men ſee not, *Gehezi* might haue gayned a bribe for his labour, when he ran after *Naaman* the Aſſyrian, and told him a lie for his profit: But God ſeeing his fetches, which men ſaw not, turned his bribe to a leproſie, and ſo made him a Leper for his labour. A feirfull example for ſuch as take bribes: yet many care not what bribes they take, ſo men ſee it not. 2. *King.* 5.

The man that ſaid, Bee merrie, my ſoule, and take thy *Luke* 12.

pleaſure

pleasure for many yeeres, might haue done it, had not God seene him: but he espyed him falling to godlesse securitie, and threatned him that night to bereaue him of his soule. Forget it not, yee that abound in wealth, whose cup runneth ouer. If God had not seene *Achan* take vp the piece of gold, he had kept it to himselfe for his labor, and no man should haue knowne where hee had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would neuer haue stollen, if he had knowne that God did see him: *Gehezi* durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the Kings hearing? neither should we lye, nor sweare, nor steale, nor hurt, nor bee prophane at any time, if wee consider that the Lord seeth vs, & remembred that he watcheth vs: if we would doe this, sin might go a begging for want of seruice: therfore if you wil marke but this part of my Sermon, that God seeth al, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame, wil not doe before men: and you would say, euen when your hand is at it, I will not doe it, because the Lord seeth mee. But as when we sinne, though in secret, he is all eyes to see vs, & when he sees it requisite to make some example, to teach all, that when man cannot, nor will not discouer vs, he will shew that he saw vs; then he is all hand to punish and plague vs, and in the end, to roote vs out from all our pleasures: so when we repent, he is all mercy and loue; and when we amend our liues, & leaue all our wicked wayes, to walke before him euer after in holinesse, then he is all truth & righteousnes, to forgiue vs all our former wicked life, & to wash vs from all our vncleannes. Now therefore repent thee of al the euil that thou hast done, lament truly, run & hie thee as fast as euer thou canst to the throne of

Iosua 7.

grace,

grace, proue whether thy repentance will not as boldly ſtand before God, & as powerfully crie for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cryed, Fallen is, fallen is Babylon the great, *Reuel.* 18.2. though hee cryed vehemently with a loud voice, cryed not ſo audibly as thou ſhalt heare the Spirit of Truth crying and aſſuring thee, Thy ſinnes are forgiuen thee, the God of glorie loueth thee, ſinne ſhall no longer raigne in thee, no euil ſhall hurt thee, no good thing ſhalbe wanting to thee, al things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſures for euermore. Repent therefore, but repent truly, loath all ſinne, grieue that thou haſt committed any, flie euery ſinne, yea, whatſoeuer occaſions of it, and all appearance of euill: but loue the Truth alſo, and follow all Holineſſe, and as much as in you is, haue peace with all men, and the God of peace will encreaſe your peace in Chriſt Ieſus.

Rom. 6.14. *Pſal.* 91.10. 34.10. *and* 84.11. *Rom.* 8.28. 1. *Chron.* 16. *Pſal.* 16.11. 1. *Theſ.* 5.22. 2. *Theſ.* 2.10. *Heb.* 12.14.

All which, euen this point that we ſpeak of, *viz.* whatſoeuer we doe, God ſeeth vs, moſt ſufficiently aſſureth vs of: for this ſo often repeated ſpeech, *Reuel.* 2.2.9. 13. and 3.1.8.15. *I know thy works*; is ſpoken as to rowſe the dead Sardians, 3. 1. and to heate the luke-warme Laodiceans, 3.15. ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſtabliſh, and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him, *Heb.* 11.6.

Their wickedneſſe is come vp before me.

Sinne once committed, caſts no doubts of comming preſently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint ſpies that went to the land of *Canaan*, which ſay, that iourny is farther then you are able to go all your life, the way is like a thicket, and the doore like a needles eye: therfore

it is impossible for you to come thither. But when you send Faith, Hope, and Loue (those messengers of Peace and Truth) they will bring you word, saying, Your Ruffes must be ruffled, and your Fardingalls crusht, pride must be put off, and other sinnes; and none shall be kept out of Heauen, but such as loue the World better then Heauen, or such as will take their sinnes with them; for they bee vnseeming the fashion of that Countrie: so that ere we come thither, we must leaue them, like the shaddow when we goe into the doore, and we must shake hands with them, and bid them farewell.

FINIS.

THE REBELLION OF IONAH

3. *But* Ionah *rose vp to flye to Tarshish from the presence of the Lord and went downe to Iapho, and found a ship going to Tarshish: so hee paid the fare thereof, that hee might goe with them to Tarshish from the presence of the Lord.*



He charge giuen to *Ionah* hath hitherto beene spoken of: now it followeth to bee shewed, how it was by *Ionah* discharged. First, *Ionah* rebelliously neglected it; then being chastised, and so repenting, hee faithfully discharged it. First therefore, let vs consider his Rebellion: afterward wee shall see his correction.

But Ionah *rose vp to flye to Tarshish from the presence of the Lord.*

Wee cannot stand to speake of Tarshish, nor what it is to flye from God, but this shall be our meditation: *Ionah* the Prophet was commanded to goe to Ninive, and there to cry out against sinne, to preach against pride, and all kind of vngodlinesse, thereby to reclayme them, and stirre them vp, in laying open their sinne, and the punishment that hanged ouer them, that they might speedily repent, and so turne away from them the wrath of

God thereby deserued. How [illegible] should haue beene the feete of him that should [illegible]ght so powerfull a message, as should haue wrought such an happy effect? How blessed should Ninive haue beene, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole Boxe of Oyntment: As soone as hee was commanded to goe thither, Satan stood in the gap, and inticed him to goe to Tarshish, for he thought, that if he could let *Ionah* from going to Ninive, then first of all hee should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not only inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people to whom he had preached, might think he was some false prophet, as they are euer readie to condemne for hated of God, whom they see grieuously afflicted. And so secondly, the people should be hardned in their sinnes, and obstinately condemne euer after, him, his like, and their preaching too. And thirdly, the goodliest, the most populous, and the wealthiest City in Assyria should bee destroyed, the good with the wicked, the young with the old, one with another, all should vnrepentant die in their sins, and so the very Angels in Heauen should mourne. So that hee thought hee should by stopping *Ionah*, euery way gaine well by his labour.

Eccles. 10. 1.

Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwayes to bee taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldest goe to Ninive? Why? doth he regard Idolaters, and his professed Enemies, so that to haue them admonished of their ruine, hee will bring shame vpon his owne people? for the very going of a Prophet from Israel to preach to Ninive, must needs pro-

proclaime, that thou [illegible] more hope of moſt ſinfull Gentiles, then of natural Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne Nation, thine owne Brethren, thine owne Bloud, the choſen of God? Or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, & whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them?

What? for thy faithfull propheeying heere among Gods people, will God, thinkeſt thou, recompence thee, thee whom hee hath made reuerend, and to bee honoured of Kings and Princes of Iſrael? recompence, I ſay, thee with ſhame and contempt among Heathens, yea, with a cruell death, or with a more miſerable life? For what other ſucceſſe may bee hoped for at the Niniuites hands, of ſuch a meſſage by thee? For thou knoweſt, they haue all Iewes in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad man, then Gods Prophet?) but at large, that there is one All-ſeeing, moſt Iuſt, Almighty, and Euer-liuing God, and no moe: and ſo all their gods are no gods but Idols: and that they aboue all other haue giuen his glory to ſtockes and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, & moſt notorious Drunkards, Gluttons, Fornicators, Adulterers, Theeues, Oppreſſors, Witches, Murtherers, & the like; and therefore haue ſo prouoked him that is moſt mercifull and patient, that he wil without all pity deſtroy man, woman, young, and old, high & low amongſt them; yea, their very City alſo, and all that is therein, whereby they haue beene ſo wicked, and that within fortie dayes:

When, I say, thou being a Iew, [illegible] tell them this, thus in despight reuile (for so they [illegible] take it) thus vtterly condemne them and their Gods: wil not the best of them mocke and despise thee? Will not the rest gnash their teeth at thee, bee readie to teare thee in pieces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulnesse, with sending thee so farre to sustaine such miseries: it were impiety to thinke he willed it; it is blasphemie, terrible blasphemie to thinke he commands it: for it is to condemne him of vnkindnesse, for thou hast shewed fervent loue; of vntruth, for hee hath promised it should goe well with the iust; of iniustice, for godlinesse should haue the reward due only to wickednesse. Yea hee should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commanded all to kill none, if he should will thee to prouoke that bloudy City so. But the very thing it selfe also argueth, God meant nothing lesse then to commit thee to such danger, or that thou shouldst doe to the proud Niniuites such a message. For to what end shouldest thou so cry against that Citie? to make them flye, and so to free them from destruction? How shouldest thou then not be found a false prophet, & God a Lyer? What then? To bring to repentance, and then to spare them? How should not God so againe bee found vntrue, & thou his lying messenger? what then? To conuert them, & so to destroy them? what iustice were that? and how contrary to his promise to *Salomon*? 2. *Sam.* 7. 14. Therefore it is manifest, God meant not thou shouldst goe and cry so against Ninive, but signified that thou were as good, for any good may be done here, to exclaime so like a frantike man against Niuine, as to preach in Samaria any longer now. Men here are so hardned, that they contemne

temne all, part are ſo cloyed, that they lothe all, the beſt part little eſteem all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou ſhouldſt for a time, to make the word precious, & to ſharpen mens affections towards it, giue ouer preaching here, & wher thou wilt refreſh thy ſelf awhile, now here thou maiſt not be idle: at Tarſhiſh thou maiſt be quiet: thou mayeſt at Tarſhiſh, that famous City, among the ſtrangers of many Countries, heare many ſtrange things, much delight thee in the variety of their manners, in the abundance of al things, with great pleaſure liue. No time ſo fit as this to ſee the world. At Iapho thou canſt not wāt ſhipping thither. Seeme not to make ſmal account of this kindnes of God, defraud not thy ſelf of the granted good.

Thus Satan is euer croſſing, tempting, inticing vs when wee are or ſhould bee addreſſing our ſelues to doe the will of our God. So was *Moſes*, *Ieremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelfe tempted, being about moſt notable works. What ſaid our Sauiour to *Peter*? Satan hath deſired to ſift and winnow you as wheate. Who are theſe whoſe perill Satan ſo earneſtly deſireth? Euen *Peters*, and *Iames*, and *Iohns*. No maruaile, for Chriſt himſelfe, though acknowledged the Sonne of God, was moſt fiercely aſſaulted of the Tempter fortie dayes, and then indeed was left, but it was onely for a ſeaſon, *Luke* 4. *v.* 13. Therefore neuer dreame of a truce with Satan, whoſoeuer thou bee, whatſoeuer thou art about to doe. For the Enemy, the enuious Foe, the Tempter, the falſe Accuſer goeth about continually ſeeking whom hee may deuoure. Now his manner of tempting is, firſt and moſt vſually with flattering, but yet very often with moſt terrible threatning. For whatſoeuer wee doe or feele, commeth from one of theſe three ſpirits, the ſpirit of Satan, the Spirit of God, or our ſpirit. Now our owne ſpirit of it ſelfe is alwayes occupied about worldly things, ſeeking

Exod. 33.11. & 4.10.14. *Ier.* 1.6. *Ezr.* 3.14.14. *Neh* 2.19.4. 2.8.5.5.6.6.7.30 *Luke* 22.31,32. *Matth.* 4.1. *Luke* 4.2.4.13. 1. *Pet.* 5.8.

delights in pleasures, not disquiet by threats. The Spirit of God is gentle, louing, and meeke, not forcing, nor
Luke 19.23. threatning. Therefore Christ saith, If any will follow me let him denie himselfe, and take vp his crosse daily, &c. And marke his Spirit, he saith not, You shall follow me, but, You shal deny your selues, & take vp your crosse, but if any will follow me, let him deny himselfe, and take vp
Cantic. 5.2 his crosse: *Let him.* The same is to be seene in the *Canticles*, where hee saith: Open vnto me, my Sister, my Loue, my
3. Doue, my Vndefiled. For mine head is full of dew, and my locks with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though
2.4.6. hee had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denyed yet he went his way mildly without any threats. But the spirit of Satan takes another course: For when by lying and deceit hee cannot allure to sinne, hee threatens most fearefully with sin, griefe, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, Imps of his owne likenesse, he threatens death and deadly torments, whatsoeuer they may inflict vpon any.

Christ saith; If you will follow me. If you will: but he saith, I will make you follow me, and do as I bid you, you shall haue fire and fagot, scalding leade and burning pitch; if you will not follow me, you shall, whether you will or no: we will make you doe as wee command, saith his eldest sonne Antichrist, vsurping authority ouer Nations, and inflicting torments on the Saints. His order of tempting is, first, to make vs doubt of the Word of God; whether such or such doctrine bee true, such and such an action bee commaunded, such and such a promise, such and such a threatning be certaine. Then secondly, he falls to flat denying of it, this doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commended. And then comes he in with his con-

contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the Deuill commands the contrarie, and hee is euer gainsaying, that which God saith. For our God saith vnto *Adam*, If you eate of the forbidden fruit, you shall surely dye: the Deuill came and he told them, first, *It is not certaine you shall dye*: then, You shall not die; then thirdly, You shall be as gods, knowing good from euill. God saith, Submit your selues one to another in brotherly loue: the Deuill saith, first, You need not to abase your selues so much; secondly, You should not yeeld to others: then thirdly, aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the Deuill saith, first, Loue little and outwardly, then, Loue none but thy selfe: then inwardly, Hate thine enemies, enuie thy betters, disdaine thine equals, despise thine inferiours. God saith, Labour for that food that perisheth not: the Deuill saith; first, Care not much for it; then, secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the Deuill saith, first, Neglect not the world; then, Loue the world; then thirdly, Giue ouer your selues vnto the world; aboue all, Follow the world with all the lusts thereof.

*Gen.*2.17. *Gen.*3.4.5. 1.*Pet.*5.5. *Matth.*22.39. *Iohn* 6.27. *Rom.*12.2. 1. *Ioh.*3.18.

Now, the meanes whereby the Deuill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applyed: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom hee should preach, and himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a

doubt where hee needs not, becauſe he conſidered not the great power of God in mens hearts. The Niniuites are Heathen people, and therefore (ſaith *Ionah*) why ſhould I venture my ſelfe amongſt them? For ſeeing my owne Countrey-men kicke againſt my words, and cannot abide to heare the Word which commeth from the Lord to reproue ſinne, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and blood ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to doe any miſchiefe, it neuer conſidereth the danger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according, or euen aboue our hope ſucceed; it is more likely wee ſhould bee kept ſafe: but doing euill, miſchiefe moſt certainly is procured, not danger onely, but loſſe of the beſt things commonly, peace of conſcience or ſpirituall graces, of ſome bleſſings alway, or at leaſt not receit of thoſe things which much would reioyce vs. For ſure this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his bodie and life) that hee ſhould goe and preach vnto a ſauage Heathen people that neuer heard of preaching, and that this doctrine; that there is but one onely True God, to them who will ſerue a thouſand, and cannot abide the contrary to be ſpoken.

Deut.6.4.

If a Preacher were commanded to go and preach at Rome gates, againſt Antichriſts iuriſdiction, and the Idolatrie that is ſo inordinately vſed in that Synagogue of vncleanneſſe, ſeeing that is a matter for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this Preacher would goe from a reaſonable quiet eſtate touching his bodie, to venture his life among ſuch cruell Tyrants: I feare hee would rather content himſelfe with his preſent eaſe, then commit himſelfe to ſo likely miſerie.

If

If I goe to preach vnto theſe Infidels, ſaying, Yet fortie dayes and Niniue ſhall bee deſtroyed, then (ſaith *Ionah*) it may bee, they will repent, and God will haue mercy vpon them, ſo I ſhall bee counted a falſe prophet for my labour. and thus we regard our credit, more then the glory of God in the obedience of his will: and rather then wee would receiue any reproach by our doings (in the ſight of the world) wee rather chooſe to enter into no great action touching the glorie of God, and the good of the Church. In reſpect of the Iſraelites and himſelfe: If I leaue mine owne people, and preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpon Iſrael before all people, becauſe a Prophet is gone from them for their obſtinacie, chooſing rather to preach vnto circumciſed Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the Childrens diſgrace, then the Fathers diſhonour, and their deſpight, then his diſpleaſure. Satan is too well acquainted with mans nature, and ſo more certainly knowes, then wee wiſely conſider, that all *Adams* ſonnes are from labour eaſily brought to loyter: more willingly from feare and paine, to ſecuritie and pleaſure: therefore ſeldome or neuer doth he in tempting omit this inticement; It will be for thy eaſe, for thy delight, for thy ſecuritie. Therefore he ſaith to *Ionah*, Not only the way to Niniue is long and dangerous, thy perſon and meſſage odious, therefore thy trauell muſt needs bee tedious, thy troubles grieuous, &c. but alſo thy paſſage to Tarſhiſh is eaſie, thy ſecuritie there ſure, thy pleaſures many, thy delight great. Yea, with this hee aſſaulted Chriſt himſelfe, ſaying, when hee had ſhewed him all the Kingdomes of the world, and the glory of them: All theſe will I giue thee, &c. And doth hee not ſo alſo euermore perſwade vs, This good, this gaine, this glorie, this pleaſure, or this preferment ſhalt thou get, if thou thus and thus deale? if you will leaue the ſociety, the exerciſes, the profeſſion, and the com-

pany

pany of the children of God, and ſerue mee, and worſhip me: preferring your couetouſneſſe, your pride, your luſt, before the ſeruice of God; not being ſcrupulous to ſweare for your gaine ſometime, nor to lye for your pleaſure, nor to coozen for riches: then you ſhall not onely bee free from the reproaches wherewith Profeſſors are ouerwhelmed, and the contempt wherein they are had, and the many heauy ſighs that they are forced to fetch; but you ſhall alſo grow rich ſoone, and ſo be well thought of, and had in eſtimation, and by your wealth liue in eaſe, with all pleaſure, procuring euery thing at your hearts deſire.

Thus *Ionah*, which way ſoeuer hee looke, is tempted on euery ſide: tempted to ſinne, but not conſtrained: vrged, but not compelled: for the Deuill hath power to entice to ſinne mightily, but not to enforce violently. Loe, then, comforts againſt this Croſſe. Our enemies power is in our Fathers hands: and our Sauiour prayeth for vs being moſt glorious in Heauen, as hee on earth in humilitie prayed for his Apoſtles, that our faith faile vs not. Behold then alſo incouragements to fight againſt his aſſaults: yet ſee a greater: God hath giuen vs this priuiledge, this promiſe haue we: Reſiſt the Deuill, and he ſhall flie from you, *Iam.* 4. 7. God hath giuen no promiſe to the Diuell, that if hee perſwade, hee ſhall preuaile; if he vrge, we ſhall yeeld: what a ſhame is it to vs, that Satan is bolder in tempting, then wee are in reſiſting? Is hee not? O that we could truely ſay, Wee are as wiſe, as watchfull, as thoughtfull to withſtand Satans aſſaults, as hee is wily, vigilant, and more then diligent to aſſault.

2. Cor. 10. 11. *Rom.* 8 34. *Luke* 22, 32.

But what doth *Ionah*, thus as wee haue heard by Satan aſſaulted? Reſiſts hee as manfully as the Deuill hath ſet on him cunningly? Alas no, *Ionah* is no ſooner diſſwaded to goe to Niniue, then hee is perſwaded it were great folly: hee is as ſoone reſolued, as he is inticed to goe to Tarſhiſh, thinking it is a chiefe point of wiſedome to

ſeeke

ſeeke his owne eaſe, his owne pleaſure, his own ſweet delight. One ſaid, God ſpake, & it was done. Surely the Deuill alſo but ſpeakes, and it is done, for he is ſuch an Orator as no man can deny him. For who can gainſay him that counſelleth as a ſpeciall friend, yea, as a moſt holy Angell? For he would ſeeme to be not only carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but alſo iealous of Gods honour, fearfull leſt men ſhould deſpiſe the Word, & ſo their own ſaluation; therefore he made not onely *Gehezi* to take a Bribe, *Demas* to imbrace the World, *Iudas* to betray his Maſter, and *Cain* to kill his Brother, but *Rebecca* alſo to perſwade *Iacob*, & *Iacob* to be bold by lying to ſeeke for the bleſſing: yea, the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to goe to Niniue, leſt forſooth, God ſhould not bee true of his word: as if what to man ſeemeth vnlikely, that were with God impoſſible, and he could not be righteous, vnleſſe we ſhew our ſelues impious. *Gen.*1. 2.*Kings* 5.22. 2.*Tim.* 4.10. *Mat.*26.48.70. *Gen.*11.8. *Gen.*27.13, 14.18. *Gen.*16.43.

Wee haue ſeene ſome cauſes why Satan aſſaulting vs, he ſtraight ouercomes vs: would any ſee more? wee haue beene taught his power, malice, watchfulnes, & wilineſſe: we haue moſt fit and ſufficient armour miniſtred vnto vs: we haue a promiſe that reſiſting him, wee ſhall make him flye from vs. Therefore ſurely wee forget our enemy, or neglect the promiſe, or take not to vs the whole armour of God, ſpecially wee like not that armour-bearer Humility: ſubmit your ſelues to God, and then reſiſt the Deuil. But moreouer, wee to our owne certaine perill and paine (ſo corrupt are we) ioyne with our Enemie, more readie to doe his will then Gods Word. Hereof, no doubt, fooliſh *Balaam* asked againe and againe, till God ſeeing him bent contrary to that he had beene commanded, left him vnto himſelfe: and ſo *Balaam* went on in ſinne ſo long, till the very Aſſe whereon hee rode, was conſtrained to reproue him. But would you, howſoeuer Satan tempts, *Ephes.*6.11. 14.10.16. *Iames* 5.7. *Num.*22.8. 19.11.

not

not bee turned by him out of the right way? howſoeuer he fights, not to bee foyled by him? would you haue him ſoone to forſake you, ſpeedily to flye from you, that is, would you reſiſt him? for when wee begin valiantly to fight, then forthwith he flyes. Conſider how ſhamefull a thing it is, being euery way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonourable to our Captaine Chriſt, to yeeld the victory to his deadly enemy: how dangerous for our ſelues, knowing hee is a moſt cruell Tyrant, and moſt inexorable, that moſt glorieth, and ſpecially takes pleaſure in putting vs to the moſt bitter paine that poſſibly he can; and therefore hauing ouercome vs, will for euer continue vs in moſt intolerable torments. Yea, ſaiſt thou, theſe things conſidered, would make vs courageouſly to encounter with Satan, and ſo ſoone to conquer him; but hee comes often as a friend, as an Angell of Light: how ſhall I then deſcry him, that I may defie him, and make him to flye?

How? here indeed is the hardneſſe: for he is a notable Hypocrite, the father of hypocriſie. But thou muſt follow the counſel of Chriſt, *Reuel.* 3.18. Thou muſt anoint thine eyes with the eye-ſalue, that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods wil in all wiſdome and ſpirituall vnderſtanding, and moreouer watch and be ſober. And laſtly, conſider, firſt, how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the Spirit of God, is ſad, ſoft and ſlow: but if it bee mooued by the Spirit of Satan, is proud, boyſterous, and ſtout: then, whether that which thou art indeed moued to bee good or euill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howſoeuer they ſeeme to proceed of our ſelues. But if it bee euill, that is, not agreeable with the Word of God, then it is alwayes eyther a luſt of our corrupt nature, or a ſug-

Col. 1.9. 1. *Pet.* 5.8.

ſuggeſtion of Satan. Wherefore it is a ſure way to ſay when we are tempted to euil, This motion is of the deuil, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwaies toſſed betweene theſe two contrarie ſpirits, the Spirit of God procuring our ſaluation, and the ſpirit of Satan ſeeking our condemnation. So that if any wil get the victorie of Satan, he may not be without the ſpirituall ſword, which is the Word of God, *Epheſ.6.* 17. Yea, hee muſt haue the Word of God dwell in him plenteouſly, *Col.*3.17. and crie ſtill, Open mine eyes, O Lord, *Pſal.*119.18. Giue me vnderſtanding, 34. And incline mine heart vnto thy teſtimonies, 36. And beware that he ſubmit himſelfe duely, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge: and doth he forthwith repent? No, he prepares himſelfe to his purpoſed iourney. *But* IONAH *aroſe to fly vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh, but hee yeelded; ſo as ſoone as hee had yeelded, forthwith he to goe. So *Ionah* made himſelfe a run-away, & ſhewed himſelfe a diſobedient ſeruant to his God. And in the meanewhile, Niniue ſet on the ſcore, & had no ho with them in working wickedneſſe: but ſtill filling the cup of all abominations, ran downe to hell with as much force and ſpeed as they could. So Niniue is ſtill Niuine, but *Ionah* is not like *Ionah*, for the Prophet is flying, and ſinne is crying, and, ſo all fals to confuſion.

But IONAH *aroſe vp to flie vnto Tarſhiſh, &c.*

Ionah flyeth vnto Tarſhiſh before hee would goe to Niniue; and euery one is like the ſonne, which ſaid hee would not, before he went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euil may compare with goodneſſe in particular actions, in all mankind corrupt, Euil may ſay, He is the ancienter. But as ſoone as thou perceiueſt any euil cogitation or motion in thy ſelfe, be thou wroth with it, nip it in the head, put it to death, and *Gen.*15.16,27.

and then the vncleane ſpirit that hath long beene ſtrong, and with delight dwelt in thee, will ſoone bee wearie of
Matth.8.31. thy houſe, and ſay as the euill ſpirit ſaid; Heere is no dwelling for vs, let vs goe into yonder herd of Swine.

But IONAH *aroſe vp to flie vnto Tarſhiſh, &c.*

Ionah was ſent to Niniue, but hee went toward Tarſhiſh. And ſo it is alwayes with vs, wee are euer doing that wee ſhould not doe. For either wee doe nothing, or that which wee are not commanded, or elſe otherwiſe then wee are commanded. Sometime moſt rebelliouſly wee doe that which wee know the Lord ſtraitly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniue, ſo wee take the Deuill for an Angell, Light for Darkneſſe, &c. *But* IONAH *roſe vp, &c.* They that ſhould preach at Niniue, are flying to Tarſhiſh, & though he be like a Drone, yet doth hee, euen the Non-reſident, keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it, ſtill? goe and preach at Niniue, as yee haue beene doubly commanded, or for ſhame leaue your priuiledge and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweet morſels of *Baals* Prieſts are pleaſant vnto them, that they cannot finde in their hearts to leaue them, as long as they are able to keepe them. But no maruaile that *Ionah* fled to Tarſhiſh, when he ſhould go to Niniue. For this is a ſtumbling vocation amongſt men, yea reiected by the children of this world which alway kick againſt it: ſo that if you would aske for a painfull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation, this is it: for reproouing, we are reproued: bleſſing, wee are curſed: preaching peace, we make war: proclayming libertie, we are impriſoned; doe what we can, we are perſecuted: & for our worke worthy of loue, wee receiue of the moſt,
Exod.3.11.4. 10.43. hatred: of few, yea very few, not any more then a cold affection. Hereof it hath come to paſſe, that *Moſes* and

Ieremie

Ieremie called, excuſed themſelues; *Ezekiel* hauing re- *Ierem.1.6.*
ceiued his charge, went in bitternes & indignation of his *Ezek.3.14.3.15.*
ſpirit, and ſeuen dayes neglected his charge as *Ionah* here
doth his: and *Moſes*, *Eliah*, and *Ieremie*, at length com- *Exod.5.22.*
plained; and (which to the beſt men is the greateſt griefe) *Iere.20.7.*
it is as eaſie almoſt to waſh a black More white, as to con- *1.King.19.10.*
uert a ſinner, becauſe Satan is euer croſſing men doing *& 14.*
Gods will, but ſpecially hindring the courſe of right preā-
ching. For the Lord was not ſo earneſt to ſtop the way of
Balaam, leſt he ſhould commit wickednes, as the Deuill is
earneſt to ſtop the way of euery *Ionah*, leſt he fulfill righ-
teouſneſſe, that is, crie againſt Niniue, longing, and duely,
that is, wiſely, and earneſtly labouring to conuert Niniue.

But IONAH *roſe vp to flie vnto Tarſhiſh from the preſence of the Lord.*

The Righteous fall, and now no leſſe then a Prophet,
yea ſuch a Propher, as was the figure of Chriſt. But who
would haue thought that ſuch a Prophet ſhould flie from
the Lord, yea and that when hee ſhould doe him moſt
ſeruice; who counteth that no wickedneſſe now, that
hee euer thought and taught was rebellion, while hee
was among the wicked? A fearefull example: therefore
let him that thinkes hee ſtandeth, take heed leſt hee fall:
for the way is ſlipperie wherein we are to walke. When
thou remembreſt the fall of the Prophet, then conſider
that thou art much weaker then a Prophet, and therefore
the eaſier to be incountred and ouerthrown, and the like-
lyer to haue a moſt grieuous fall, except the Lord doe
mightily vphold thee, ſeeing ſuch a one cannot ſtand in
the ſight of his ſo mortall enemie, but by him receiueth
ſo grieuous a fall. Secondly, if thou ſee *Ionah* flie, *Moſes*
murmure, *Dauid* fall to adulterie, *Salomon* to idolatrie,
and *Peter* to forſweare his Maſter, then maiſt thou learne
not to truſt to thine own ſtrength, for it is weakneſſe, nor *Iam.5.5.*
to thine owne wiſedome, for it is ſinfull; but ſeeke helpe, *Mat.12.20.*

and

and craue strength that the hand of Almightie God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruise the broken reed, nor quench the smoking flaxe, but doth rather increase our zeale then diminish it. Thirdly, iudge wisely of the fall of *Ionah*, not rashly condemning him for his fault: for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare childe of God.

And he found a ship going to Tarshish.

Ionah was no sooner come to Iapho, but hee goes to the hauen, or meets with Mariners, & presently vnderstands of a ship, not going to Ninive, but to Tarshish. As soone as he set forward to flie from God, Satan straightwayes prepared a ship, so that temptation & occasion of sin doe alwayes goe together. Shall *Iudas* lacke money, or *Ionah* stay for a ship? No (saith Satan) by the mouth of his ministers; here, *Iudas*, take thee money, and betray thy Master; and *Ionah*, here is a ship for thee: goe, haste thee away, and flie from the presence of the Lord. For the Deuill is alwayes a very seruiceable and pleasant Deuill, to such as flie from God: hee can finde occasion at all times, and meanes, and instruments fit for that purpose. If thou wilt flie from God, the Deuill will lend thee both spurs and a horse, yea a post-horse, and that will carrie you swiftly and lustily away vnto all vanitie & vngodly lusts. Therefore if any will aske what the deuils occupation is? It is to tempt, to intice by al meanes, to prouoke to sin, & then to prouide vs of the meanes, to practise our purpose, to commit (and as *Iames* speaketh) to bring forth sinne.

And he payed the fare thereof.

This money was cast into the Sea, it did him as little good, as if hee had vtterly lost it: it had beene good for him if hee had lost it, for it did him much harme. There are many that will spend and waste, they care not how much vpon Cards and Dice, and vnlawfull games: this

mony alſo is caſt into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a peny to loſe. And ſo men care not what they pay for vanities & braueries, the moſt part of which is vnprofitable and rather hurtfull then neceſſary for them, but onely for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the Sea, and better ſhould they be, if they had it not to lauiſh, and to their owne and many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it doth pleaſe their minde for the preſent, without conſideration of the end and vſe thereof; but they wil giue little or nothing to doe good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meate. Shall I take my Bread and my Wine, and the Fleſh which I haue prouided for my Shearers, and giue them vnto one whom I know not, ſaith churliſh *Nabal*? Wee can be content to giue any thing, or doe any thing to winne the World: but we will giue nothing, nor doe nothing, thereby to winne the Kingdome of God. *Luke* 16.21. 1.Sa.25.10,11

Wee haue heard *Ionah* confeſſing that hee receiued a charge to goe to Niniue, but hee aroſe and fled toward Tarſhiſh, and went downe to Iapho, and found a Ship going to Tarſhiſh, and paid the fare thereof, and went downe into it: hereafter wee ſhall heare, that being entred the Ship, hee went to ſleepe, and ſlept ſoundly, and being wakened, hee confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to finde out for whoſe cauſe they were ſo troubled, and at length alſo the lots to bee caſt, neuer confeſſing it, vntill hee was enforced to it. What needed hee to rehearſe all this? had it not beene enough to haue ſaid, That he left his buſineſſe vndone, hee was a Sinner? No, for God would haue men to know the ſtubbornneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation,

and in no ſhort time, but in ſome continuance, while he went from Samaria to Iapho, and thence was departed, and had ſome while ſailed. In which ſpace he had leiſure enough to haue repented, but did not. *Ionah* confeſſed his ſinne, that hee ſhould not once haue liſtned to Satans aſſaults or reaſons of the fleſh, and when he had liſtned, hee ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, & when hee had conſented, he ſhould not haue put them in practice; he ſhould not haue fled toward Iapho; & when he was come to Iapho, he ſhould not haue gone to the Hauen; and when he came to the Hauen, hee ſhould not haue paid the fare; and when he had paid the fare, he ſhould not haue entred the Ship; and when he was entred the Ship, he ſhould not haue hoyſed vp the ſayles, and ſayled, and gone to ſleepe. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill in all poſt-haſte, and neuer ſtayes till it arriue euen in Hell. For *Ionah* thought becauſe he came ſafe to Iapho, therefore hee might goe to the Hauen; and becauſe hee came well to the Hauen, therefore hee might pay the fare; & becauſe he paid the fare in peace, therefore he might take ſhipping; and becauſe hee entred the Ship in ſafety, therefore hee might hoyſe vp the ſayles to goe; and becauſe hee hoyſed vp the ſayles without danger, therefore hee might goe ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like linkes of a Chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forlorne Sinner, I haue ſworne, and God did not puniſh mee, therefore I will ſteale: I haue ſtolne, and God did not puniſh me, therefore I will kill: I haue killed, and God did not puniſh mee, then why may I not doe what I liſt? I may doe this as well as I haue done other things heeretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is All-ſeeing and Almightie,

from

from whom nothing can bee concealed, hee would neuer haue taken his iourney to Iapho, or when he came to Iapho, hee would not haue payed the fare, or when hee had payed the fare, hee would not haue entred the Ship, or when hee was gone into the Ship, hee would not haue hoyſt the ſayles, but rather would haue leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſinne vpon ſinne, or ſuffer an euill thought to take place in him, if they conſider that the iuſt *Iehouah* beheld them in all their very thoughts. Al thoſe that pity *Ionah*, let them pity themſelues; for if wee conſider our owne eſtate, we haue as many, and as foule ſinnes in vs, as there were in *Ionah*, yea in Niniue. *Ionah* confeſſed his ſinne, that we might confeſſe. He confeſſed it freely, he confeſſed it fully, that he knew his Maſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which hee commanded: and that not in purpoſe onely, but indeed alſo; not for an houre, but a long time; not in ſtruggling with his weakneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it? but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that wee may ſtand where he fell; and when wee haue fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſdome commands. *Heb.* 4. 13.

FINIS.

Morning Prayer.

ETernall God, and mercifull father, which art the light that no man can attain vnto, and yet by thy maruailous lightneſſe, driueſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlightneſt all thoſe, that being in darkeneſſe come vnto thee: I thy vnworthy ſeruant, doe bleſſe and prayſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee; and moſt humbly thanke thee, that thou haſt vouchſafed me this fauour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought mee againe to ſee and enioy the light of the Morning. And now, I beſeech thee, O Lord, of thy infinite goodneſſe and mercy, by the merits of my bleſſed Sauiour, that thy mercifull compaſſion may this day be extended to me, that being enlightned with thy grace, I may not bee carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt mind; but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt reuealed vnto mee in thy holy Word. Increaſe in me (O Lord) all ſpirituall gifts and graces, and beate downe in mee all carnall and corrupt affections: enable mee by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is euill, and to performe what is good and pleaſing vnto thee: and that neither by my owne negligence, nor the power of any temptation, which either the World, the Flesh, or the Deuill ſhall offer vnto me, I be driuen away from a true faith, but may by holy

of thofe precious promiſes, that thou haſt made vnto me in being Chriſt my Saviour. Diſpoſe (O Lord) the thicke miſts and cloudes of my ſinnes, which corrupt my ſoule, and darken my vnderſtanding, and waſh them away (I moſt humbly beſeech thee) in the precious bloud of thy Sonnes paſſion, that ſo I may bee acknowledged for one of thine Elect, when I ſhall appeare before thy Iudgement ſeat. Giue me a will carefully to follow my vocation, and let thy bleſſing be vpon me in the ſame: bleſſe mee in my body, in my ſoule, and in whatſoeuer belongs vnto mee: lighten my minde, and inflame my heart with a loue of thoſe things that are good: and as my body (by thy power) is riſen from ſleepe, ſo my ſoule may daily bee raiſed from the ſlumber of ſinne, and the darkneſſe of this world, and ſo both together may enioy that euerlaſting light which thou haſt prouided for thy Saints, and purchaſed with the bloud of thy deare Sonne our Saviour Ieſus Chriſt: to whom with thee, O Father, and the bleſſed Spirit, be all honour and glorie for euermore. *Amen.*

Euening Prayer.

O Almightie and Euerlaſting God, the Father of mercy, & God of all conſolation, that by thy mercifull Prouidence, defendeſt all thoſe that walke before thee, and put their truſt in thee: I poore and miſerable ſinner (vnworthy of the leaſt of thy mercies) do yet preſume (in the name and mediation of Ieſus Chriſt) to preſent my ſelfe before thee, and to offer vp this poore ſacrifice of praiſe & thankſgiuing vnto thee, that thou haſt mercifully and preſerued me by thy power, and haſt guided and gouerned me by thy Word and Spirit: and (before all other thy bleſſings) ſo for that mercy that hath this day accompanied me, whereby I haue both bin preſerued from many dangers, that the wickednes of my nature was not ouer-

vaile

vnto, and also deliuered from many punishments, that the sinnes that I haue committed haue deserued: I most humbly beseech thee, in the merits of Christ Iesus, to pardon and forgiue mee all my sinnes, which either in thought, word, or deed, I haue this day, or any time heretofore committed against thee; whether they bee the sinnes of my youth, or of my age, the sinnes of omission or commission, whether wittingly or ignorantly committed: good Lord, pardon them vnto me, and let them not cause thee this night (as iustly thou maist doe) to take vengeance of me, but be pacified vnto me, O Lord, in forgiuing the euill I haue committed; in supplying the good that I haue omitted; in reforming me to that which I hade lost; in healing my sores, in inlightning my blindnesse, in cleansing my filthinesse, and in altering the whole course of my corrupt mind, that I may be diuerted from that which is euill, and inclined to performe that which is agreeable to thy blessed will and word. And Lord, as thou hast this day preserued and kept mee in safetie, so I most humbly beseech thee to preserue mee this night from all danger, both bodily and ghostly, and to giue mee such quiet and comfortable rest, as may enable mee to watch on thy vocation, in that vocation hath placed me, and that I may both bee deliuered from the darknesse of this present night, and may also escape that euerlasting darknesse, which thou hast prepared for those, that without Repentance continue in their sinnes: from which, good Lord, deliuer mee, and all those that belong vnto thee; and that for the merits of the death and passion of my blessed Sauiour Iesus Christ: in whose Name I continue my prayers for my selfe, and the whole Church, saying, as he hath taught vs, *Our Father, &c.*

FINIS.

O Lord,

O Lord, prepare our hearts to prayer.

O Lord God our heauenly Father, wee thy poore and wretched creatures, giue thee most humble & hartie thankes for our quiet and safe sleepe, and for rayſing vs vp from the ſame. We beſeech thee, for Ieſus Chriſts ſake, to proſper vs this day in our labour and trauell, that it may bee to the diſcharging of our dutie in our vocations, principally to thy glorie; next, to the profit of this Church and Common-weale; and laſt of all, to the benefit and content of our Maſters. Grant, deare Father, that wee may cheerfully and conſcionably doe our buſineſſe and labours, not as men-pleaſers, but as ſeruing thee our God, knowing thee to bee the chiefe Maſter of vs, and that thou ſeeſt and beholdeſt vs with thy fatherly eyes, who haſt promiſed reward to them that faithfully and truly walke in their vocation, and threatned euerlaſting death and damnation to them, that deceitfully and wickedly doe their workes and labours. Wee beſeech thee, O heauenly Father, to giue vs the ſtrength of thy Spirit, that godly and gladly we may ouercome our labours, and that the tedioufneſſe of that irkeſome labour, which thou for our ſinnes haſt powred vpon all mankind, may ſeeme to vs more delectable and ſweet.

Fulfill now, O Lord, theſe our requeſts, for thy Sonne our Sauiours ſake, in whoſe Name we pray, as he himſelfe hath taught vs.

Our Father which art in Heauen, &c.

FINIS.